

Southern Churchman

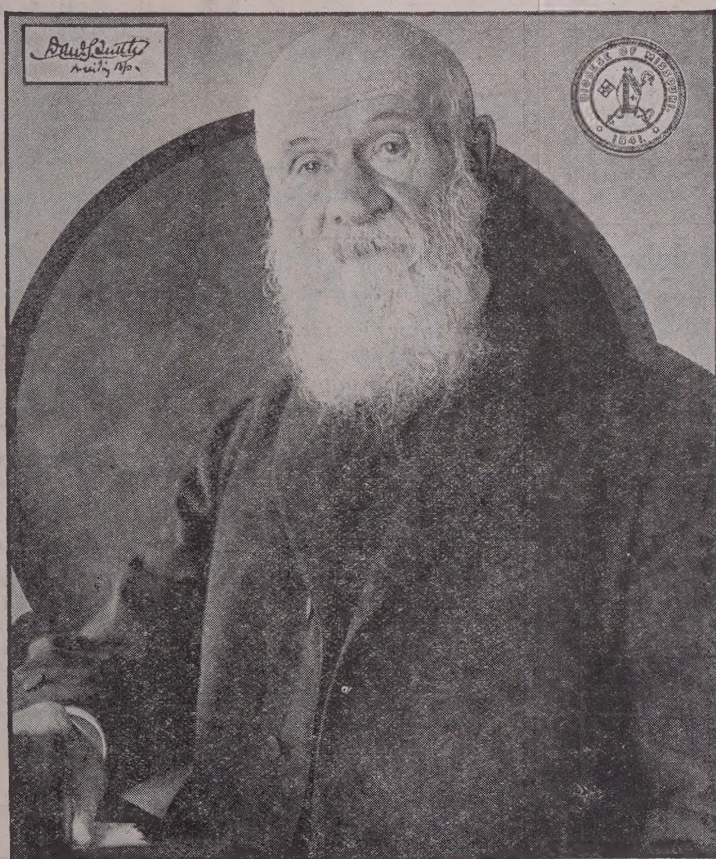
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Vol. 88.

RICHMOND, VA., APRIL 28, 1923.

No. 17.



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"Religion is not service. Service is the fruit of religion. Activities without inner power are vain. Service is not a substitute for religion, nor is it in itself religion."

No service in itself is small Or great, though earth it fill; But that is small which seeks its own, And great which seeks God's will.

Prayer is the autograph of the Holy Spirit upon the renewed heart. When it can be said of a man, "Behold, he prayeth," the seal of the Great King is upon him, he bears the endorsement of the Searcher of hearts.—Selected.

Florence Nightingale, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything."

A great, strong man on a throne, or behind an army, or behind a huge fortune, who simply tries to make all men let him go ahead while he makes them stand still, is an enemy; and we rightly enough treat him as such, and the entire question of government among us is to know where that line runs, which, while protecting the weak, leaves the strong to rush on and carry the great country with them.—Dr. J. H. Eccleston.

The Lord will have no proud men in His service. Such men are self-appointed. "I never knew you." Their names are not to be found in the Lamb's Book of Life. "God resisteth the proud." He stands in the way and fights them. It is an appalling thought; our strongest antagonist may be the Lord whom we are professing to serve. It is the humble, kneeling soul that receives ineffable outpouring of Divine grace.—J. H. Jowett.

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EDITORIALS

Vol. 88.

RICHMOND, VA., APRIL 28, 1923.

No. 17.

THE RESTRAINT OF REVERENCE

In his first address at a Diocesan Convention since his consecration, the new Bishop-Coadjutor of Massachusetts, the Rt. Rev. Charles L. Slattery, called attention to a danger which greatly needs to be remembered by those who are prone to enter glibly into theological controversies. He was referring to certain well-known discussions which recently have been prominent in the attention of the Church, and he said:

"The man who cares must have been shocked to note, as he could not help noting, the smugness and the carelessness with which the stupendous truth of the incarnation was set forth, as if it were a theorem in geometry; with no hush in the voice, with no sense of awe, with no fear, with no apparent appreciation of the august mystery. The knowledge among those who attempted to lead was often so slight as to be both dangerous and disastrous.

"One asked sometimes if the Lord Who was being defended would recognize His defenders, whether He would confess that He ever knew them. Surely we know as never before that the Church must be a Church which not only reads but diligently studies."

Who that considers those words earnestly can fail to recognize their force? "No hush in the voice, no sense of awe, no apparent appreciation of the august mystery"—how true that description is of many who ought to be the reverent and careful stewards of the Truth! Men on both sides of a particular controversy may exemplify that fault. It must have been a disappointment to most of

those who defended his right to liberty that the clergyman in New York who has been a storm-center, Dr. Grant, should have used his liberty of late with so little wise reserve. To put together a hasty book of belligerent sermons and rush it into print may serve to take advantage of a temporary opportunity to make one's views known; but it is not conducive to the thoughtful service of the truth itself, nor does it give to a man's message the cogent power of an unselfish restraint which alone can win abiding influence. But it was apparently not of any individual under attack—and therefore perhaps the less to be wondered at for impulsiveness—that Bishop Slattery was thinking. He was remembering the multitude of persons who clamored into expression about truths they thought were being denied and which they thought themselves anointed to defend; and instead of recognizing that the augustness of the truth imposed upon them some humility of reverence, proceeded to bawl out their formulas as though orthodox theology were as simple a thing as patent medicine. "Would the Lord Who was being defended," asks the Bishop, "recognize His defenders, or confess that He ever knew them?"

Whenever any of us are tempted to think that with some traditional phrase we can pronounce the last word in any controversy, we may well remember the Master's beatitude: "Blessed are the poor in spirit." Surely He meant that His blessing is upon those who are not rich in their own conceits, but realize instead that there is always more to learn than they have begun to know.

BISHOP TUTTLE

The announcement of the death of the honored and beloved Presiding Bishop of the Church has been anticipated for some little time, since bulletins from his bedside have warned us that his end was approaching. None the less the tidings of his departure bring grief, not only to those who were close about him, but to thousands who never saw his face, but have felt for him a personal and almost filial affection. As the Patriarch of the American Church his remarkable work has been known, his godly influence felt and his wise and unobtrusive leadership acknowledged throughout her borders. To the popular mind he had become a symbol of her progress and her strength as well as a type of her beauty and saintliness. The Church mourns a loss that is very real and that will be long felt.

Bishop Tuttle's long Episcopate covered what may be called the third, or modern, period of the life of the Church in the United States. The War Between the States had but lately ended, and the separate union of the Southern Dioceses, which it had necessitated, had been dissolved but a year before, when a Special Session of the House of Bishops was called to meet in New York in October, 1866, to take steps for the renewed prosecution of the Church's missionary work. Dr. Channing Moore

Williams was consecrated the second Missionary Bishop of China and first in Japan, taking the place of her first Missionary Bishop who had recently passed away. The five Domestic Missionary Jurisdictions which so thinly covered the whole of "the Great West" except California were rearranged and a new District was created, to be known as "Montana, with jurisdiction in Utah and Idaho." The Rev. Daniel Sylvester Tuttle, rector of Zion Church, Morris, Ostego County, New York, was chosen as its Missionary Bishop.

Mr. Tuttle had graduated at the General Theological Seminary but five or six years before, and the Church in this country village had been his only parochial charge. But he had already shown a marked ability, coupled with great zeal and sound common sense, which had attracted attention and, with the needed physical qualifications which he also possessed, commended him to the choice of the Bishops. They were perhaps unaware that the Bishop-elect lacked nearly four months of thirty years, the canonical age for consecration. When he reached that age he accepted the position and was consecrated on May 1, 1867, and at once took his journey to his distant and almost unexplored field. Seventeen months later he reported three presbyters, one in each Territory, with two additional

deacons in Utah, two Church buildings and two Parish Schools, fifty-two confirmations and eighty-seven communicants. But with characteristic optimism he declared the condition of the Church in his Jurisdiction to be "healthful and promising." Our Church was alone in teaching the Gospel to the Mormons, and it outnumbered all other Protestant forces in the three Territories. For some years its growth was scarcely perceptible, except in the number of baptisms and in Sunday Schools and Parish Schools, largely of his own planting. The Bishop was an expert traveler by every mode of conveyance known to the western wilds and grew accustomed to "roughing it" with the most hardy and reckless pioneers. When not on his long missionary journeys he acted as pastor to his little congregations here and there, and as immigrants came in he was ready to welcome with the ministrations of the Church as far as was humanly possible. After thirteen years of this work Montana required a Missionary Bishop of her own, and six years later the growth of the work in Utah and Idaho demanded a rearrangement of territory. The time was favorable for his retirement, and when, after nineteen years of arduous labor as a pioneer Missionary Bishop, he was elected Bishop of the Diocese of Missouri, he felt at liberty to accept. His new Diocese was itself little more than a great missionary field. Within a few years it was divided into two Dioceses, the larger of which he continued to administer alone until he was seventy-four years of age, when his strong Coadjutor, Bishop F. F. Johnson, was called to his aid.

Upon the death of Bishop Clark, of Rhode Island, in 1902, Bishop Tuttle became, under the rule of seniority, the Presiding Bishop of the Church, and for nearly twenty years he filled that office, the duties of which were constantly becoming more important and exacting with the growth of the Church. He systematized its administration as had never been done before and performed its duties with a promptness, efficiency and sound judgment, and a certain fine courtliness withal, which left nothing to be desired. Our readers are familiar with the announcements made in our columns from time to time of the

"order that has been taken" for the consecration of a Bishop, or of provision made for Episcopal services in a vacant Missionary District, but have not known that these notices have come to our office, and doubtless to the office of all our general Church papers, written in full by the Presiding Bishop's own hand and ready to be sent immediately to the printer; a little thing, but characteristic of the good Bishop's thoughtfulness and helpfulness. He was no lover of strife and debate and refused to take part in them. It was well understood that his influence could not be secured for partisan purposes, while it was ever at the command of those seeking to further the missionary work of the Church or other good causes which he felt to be within the purview of his office. Utterly unpretentious and free from self-seeking, one could not imagine Bishop Tuttle assuming an archiepiscopal pose or overpassing the modest requirements of his office. It was this simplicity of character which so endeared him to the Church and won the respect of every admirer of true and stalwart manhood.

His Episcopate of fifty-six years, wanting a few weeks, was the longest in the American Church; only one other, Bishop Smith, of Kentucky, having reached fifty years. His term as Presiding Bishop, nineteen and one-half years, has been longer than any other save Bishop White's. He was number eighty-four in a succession which has now reached three hundred and thirty, and himself laid consecrating hands on more Bishops that had been in the Church when he was set apart for that office. Until his last illness his mental vigor was seemingly unimpaired by age and his "natural force" was but little abated. God be thanked for the long service which it was granted this great and good man to render to the Church.

Signal honors of many kinds and from many sources had been bestowed upon Bishop Tuttle. He received, among others, honorary degrees of D. D. from Columbia, the University of the South, and Yale; LL.D. from the University of Cambridge and from Washington University, St. Louis; and D.C.L. from the University of Durham.

THE PIONEER COUNTRY WHICH BISHOP TUTTLE KNEW

More than any other figure in the episcopate of our generation, Bishop Tuttle has suggested the picturesque memories of the pioneer days of America. His long life, reaching back over a span of years not far short of a century, touched with its vivid associations that throbbing and tumultuous period when the West was in the making, and civilization was only slowly pushing its frontiers forward over the prairies and the mountains where the Indian signal-fires burned. In Bishop Tuttle's rugged old figure, in his bearing and his manner, there lasted straight down into our complex modern time, the virile simplicity and upstanding manliness which always have given, and always will give, the elemental title to leadership and command.

In one of the St. Louis papers on the day after his death, whole columns told the story of the Bishop's early adventurous days.

It was on May 23, 1867, that he started on his long journey to the West—a great journey for him as he had never been further west before than Niagara Falls. He took with him two assistants and went bravely into his new field which covered 340,000 square miles in the heart of the Rocky Mountain country. He stopped at Chicago for three days, then went on to Omaha, where an old hotel records that due to the crowd, the young Bishop volunteered to sleep on the floor of the hotel office.

At Omaha he was halted by a message from General Sherman to whom he had letters from Secretary of War Stanton, with the warning that the Indians were on the war-path and that travel was dangerous. Bishop Tuttle, however, went on to North Platte, Neb., where he writes in his "reminiscences of a Missionary Bishop" he bought guns and indulged in target practice. He went out of North Platte on the first train ever run from there by the Union Pacific Railroad stopping at the terminus on the plains. From there he went to Denver by flatboats and stage, heavily guarded by United States troops against the dangers of Indian outrages.

He rode into Denver on the top of the stage coach on June 12, 1867, and fifty-four years later at the opening of the centennial celebration of the Missionary Society of the Episcopal Church, in 1922, of which he was the honored head, Bishop Tuttle went back to Denver. A picturesque entry was staged for him, and once again he rode into the city of Denver on the top of an old stage coach, greeted by descendants of those who welcomed him the first time, as the central figure in a revival of "Wild West" days.

Bishop Tuttle's life in the early Western days reads like a great epic of civilization and a romance of stirring days that are no more. He is part of the history of the great Western country, and no figure stands out more clearly in the annals of Montana and other states he served. His twenty years of service in the West cover the period of the progress and settlement of that part of this country. He suffered the hardships, endured the deprivations, shepherded the scattered people, ministered to men of all colors, all creeds and no creeds, met the pioneers on their own basis. He was no weak or visionary character, but a six-foot, stalwart, sturdy Christian soldier. He never hesitated to use his fists when he came up against brute force, and many a Western bully learned to steer clear of the young Bishop who traveled tirelessly thousands of miles, made friends with stage coach drivers, gamblers, Mormons, and homesteaders. He made his headquarters in Utah, and bitter though the feeling was in those days between Mormons and those of other faiths, he was never molested and had many friends among the Mormon leaders.

One of the stories Bishop Tuttle loved to laugh over was that of meeting a man on one of his stage coach journeys, with whom he struck up a pleasant acquaintance. On leaving the Bishop, the man urged him to come to his town to have a service. When, some time later, Bishop Tuttle was in that neighborhood (meaning in those days within a few hundred miles of it), he wrote him that he would be glad to hold a service there and asked him to arrange for a place. On his arrival in town, he was enthusiastically greeted by his stage coach acquaintance, who announced that plans were completed for the service that night, and

that it would be at his place, which would close up in honor of the Bishop. He was the leading saloon keeper and gambling house owner of the town, but, as the Bishop always said, "It was a good meeting, and they all tried to read the service in the Prayer Book."

In 1869 when a fire started in Helena, Mont., which threatened to wipe out the community, Bishop Tuttle organized a fire-fighting corps which saved the town. It had three sections, one directed by the Bishop, another by "Bitter Root Bill," the bad man of Helena, and the third by "Gentle Sam," a gentleman at that time eagerly sought by the police of Eastern cities for murder.

Bishop Tuttle established St. Mark's Hospital, at Salt Lake City, the first hospital built west of the Rocky Mountains; he built schools and churches in many parts of the West and officiated at the founding of over fifty towns. He christened children in plainsmen's tents, he buried the dead of the gambling hells and he brought law and order into many a community which would listen to "Bishop Dan" when every one else failed.

His work in the Western country ended in 1886 when he was called to the Episcopate of Missouri with headquarters in St. Louis and Christ Church Cathedral his Episcopal seat. He carried his Western methods into Mis-

souri, traveling from one end of the city to the other, organizing new parishes, establishing missions and inspiring younger men to go into the priesthood. In 1889 Mrs. Tuttle died, and in the early part of 1922 Bishop Tuttle's only daughter, Mrs. Christine Tuttle Ramsey, died. He is survived by two sons, Dr. George M. Tuttle, of St. Louis, and Arthur Tuttle of Mexico City, Mex.

Bishop Tuttle was a picturesque figure on the streets of St. Louis, with his commanding stature and his flowing white beard, which gave him the appearance of a Biblical character. He was fond of walking and frequently gave his chauffeur a day off and walked from his home in Vandeventer place to Christ Church Cathedral, a distance of about twenty-five long blocks, on the special days when he preached at the cathedral. His walks always began early for he loved to stop and chat with people as he went along, finding a never-failing interest in people in all walks of life. He was particularly fond of children, and retained to the end of his life much of the simplicity of thought and action of a child. He told the Church School children of the cathedral in one of his talks to them that since he had learned to pray he never failed to say, "Now I lay me down to sleep," before he went to bed, and that he loved it as much when he was eighty-five as when he had learned it at his mother's knee.

BISHOP TUTTLE'S FUNERAL

BISHOP TUTTLE'S death occurred at forty-five minutes past one o'clock on the afternoon of Tuesday, April 17. The funeral was held on Friday afternoon, the twentieth, and the following account from St. Louis describes the great impressive service:

"To All the Saints Who from Their Labors Rest." Thus the hymn of triumph, rather than of mourning, was sung by the thousands Friday afternoon, April 20, who attended the funeral of Bishop Daniel S. Tuttle, who had 'finished his course' of eighty-six faithful years. At Christ Church Cathedral the throngs in attendance stood in every available space. Those who could not get in established themselves on the curbing at the Public Library opposite, or flocked to a near-by park, for a glimpse of the prelates and priests, and, perchance, the honored bier as it passed to the cemetery, covered with lilies.

At ten o'clock his body was lying in state in the Cathedral. Almost immediately the vast audience room was filled with friends of the deceased Bishop. From the high and the low walks of life, from the rich and the humble poor, came the tribute. Some there were who had reached the Church under great difficulty, as a certain aged man in reduced circumstances who had actually walked all the way from Kirkwood, an outlying suburb, because, as he said, Bishop Tuttle had once done him a great favor, and he could not do more than show his respect by attending the funeral. He had started from Kirkwood at three o'clock that morning and had walked until noon.

One who came farther, also with difficulty, was Bishop W. F. Faber, of Helena, Mont., second successor of Bishop Tuttle as Bishop of Montana. His whole journey was of fifty-six hours' duration. He remained in St. Louis only for the day, departing at once on the long return trip.

Bishop Tuttle wore all his life the Episcopal ring of his first office as the Bishop of Montana, a setting of simplicity which he had never changed. It was taken from his hand to be kept in the archives of the Episcopal Church, probably at the Church Missions House in New York. His vestments were the usual Bishop's robes—the sleeveless black, revealing the full white sleeves of the alb of fine lawn—and on his breast was the Episcopal Cross, one of moderate size, with but a small amethyst. This had been his choice.

Over the casket rested a pall of smilax with a white cross of flowers, the gift of the Chapter of Christ Church Cathedral and the Standing Committee of the Diocese. Flowers were everywhere. From coast to coast he had been remembered. William A. Clark, of Helena, Mont., a friend of the Bishop since 1867, sent a floral tribute with a closely written card, telling of the long relationship. A touching note came with the flowers from the vestry and wardens of Zion Church, Morristown, N. Y., 'his first and only parish' (for he had been made Bishop, after serving Morristown four years).

A precedent was broken twelve years ago for Bishop Tuttle, and was thought of on Friday. This was the placing of his statue, while he was still alive, in the splendid poredos of Caen stone behind the altar. Anglican precedent pointed to the withholding of this effigy until after the great man's death, but Missouri sentiment demanded that as soon as the statue was made it should have a place of honor with the others. So this was done, and it pleased many to witness the memorial there as always, within the poredos.

It was the Bishop's wish that the ceremony should be simply the burial office from the Prayer Book. Members of long standing at Christ Church Cathedral could remember a parallel ceremony, twenty-seven years ago, of another great man in the Church, in the same Cathedral, who also died near the Easter season—the late Dean Montgomery Schuyler. It was Dean Schuyler who, as representative of the Missouri Diocese, had sent both telegrams calling Bishop Tuttle from Montana. The telegrams were eighteen years apart, and Dean Schuyler was the Cathedral Dean during all that period, and longer.

On a front seat, in the waiting congregation, sat Mayor Kiel and his secretary. Pews a third of the way back, down the central aisle, were left for the Episcopal clergy. Besides these, there was space reserved also for representatives of many organizations, such as the Church Federation, the Ministerial Alliance, the Lutheran Synod, the Greek Church, Rabbis Sale and Harrison, Rev. C. W. Tadlock, of Centenary Methodist Church, and the Rev. Dr. A. H. Armstrong, were among those who sat near the front.

The music was in charge of Arthur Davis, the Cathedral organist.

The solemn procession, acolytes carrying the crozier and the national flag, followed by the boys' and men's choirs, the forty or more of the clergy and about twenty Bishops entered the Church. The casket was carried by near relatives, two sons, Dr. George M. Tuttle and Arthur L. Tuttle; a son-in-law, Stanley Ramsey, of Cincinnati; and three grandsons, Arthur L. Tuttle, Jr., William Ramsey and Wallace Tuttle.

The opening sentences of the services were said by Bishop Tuttle's lifelong friend, Bishop Vincent of Southern Ohio.

The hymn, 'Lead, Kindly Light,' was sung by the choir and congregation. The lesson, taken from 1 Cor. 15, 20, beginning, 'Now is Christ risen from the dead, and become the first fruits of them that slept,' was read by Bishop W. Cabell Brown, of Virginia, chairman of the House of Bishops.

Bishop Thos. F. Gailor took up the service with the recital of the Apostles' Creed.

Other Bishops in the chancel were Bishops Wise of Kansas, Anderson of Chicago, Ingley of Colorado, Partridge of Western Missouri, McCormick of Michigan, Webb of Milwaukee, Sherwood of Springfield, Ill. Winchester of Arkansas, Thurston of Oklahoma, Burleson of South Dakota, Longley of Iowa, Shaylor of Nebraska, Beecher of Western Nebraska, Faber of Montana, Reese of Southern Ohio, Roberts of South Dakota, Denby of Arkansas. Dean Scarlett also sat in the chancel, as well as the former Dean Davis, now of the Board of Missions in New York and Secretary of the General Convention.

The Bishops and clergy all accompanied the remains to the grave in Bellefontaine, where Bishop Tuttle's grave is beside that of his wife. Several hundred persons had gathered there when the cortege arrived.

To Bishop F. F. Johnson was given the commitment service, and over the form of the Bishop he had known so intimately, he read the last prayers and gave the final blessing of the Church. Those assembled sang the hymn, 'Nearer, My God to Thee.' The grave was banked with flowers, and other flowers were sufficient to be placed on the grave of all those relatives around his own."

AN INTERPRETATION OF THE LABOR MOVEMENT

By F. Ernest Johnson

Introduction.

THE industrial situation has again changed. We have entered upon a new period of industrial development and consequently a new era of industrial relations. The trend of wages is upward. The multitude of unemployed workers has been absorbed. We may continue to hear much controversy over the open shop movement, but the influence of organized labor is likely steadily to increase for a considerable time.

Yet the period of distress through which we have passed seems to have brought little spiritual gain in the industrial world. A battle has been fought in which neither side has gained a decisive victory, in which all the known weapons of industrial conflict were used, and which has left both sides angry, suspicious, and bitter. The public has played very little part in reaching a settlement save to add tenseness to the situation and severity to the struggle. The crisis through we have passed has apparently not clarified the relation of the community to industrial disputes, nor has it thrown light permanently on the functions of Government in maintaining industrial peace and justice. There is nothing in the situation to prevent our having another mine strike as soon as market conditions cease to be favorable to full production; or another rail strike when decisions are rendered causing deep discontent in the rank and file of the workers.

In all this situation the Church has not succeeded in registering in any powerful way. Great moral issues which the pulpits might have helped to clarify have been so belated that well-meaning and courageous ministers have not seen their way. A new opportunity is before us. Some well-informed persons predict a continuance of industrial disturbances, but in any case the atmosphere will be more conducive to sober thinking and righteous judgment. If we are to realize on this opportunity, a vastly greater measure of earnest thought must be given to industrial problems. Would it not be well to begin with a study of the labor movement itself?

The Workers' Struggle for Security.

The beginning of an understanding of the labor movement is an appreciation of what the workman has at stake in his job. Underlying all his acts and attitudes is his anxiety over the security of his position and the steadiness of his wage. When Mr. Whiting Williams set out to discover "what's on the worker's mind" he tried to put himself on an equal economic footing with the men he was to study by pledging himself to depend solely on the few dollars he had in his pocket at the beginning of his adventure and what he could earn with his hands. If he failed to find a way to make his living before that meagre allowance was exhausted, his forfeit was to be several months of service as a manual laborer. And under the goad to which he thus exposed himself he felt the iron of the ruthless competition for bread entering into his soul. Commenting afterward on his experience, Mr. Williams said: "It almost makes me shiver with the cold of those February mornings before the great factory gates when I think of the heart-sick dejection, the demoralizing loss of standing as a man, and the paralyzing fear of the bread line which fill the mind and soul of the man who, after days of seeking, has no job and knows not where to find one." Yet his hazard was small by comparison with that of the working man who has a family dependent upon him, when his job is wholly unprotected by contrast, and his savings are too slender to carry him over more than the briefest period of idleness. To the man who works for a wage his job means what property means to the owner of a factory or a mine. The history of a labor organization since the advent of machine production is the record of a struggle for attainment of security—a security that was at least approximate in the life of the workman before the modern industrial system took his tools and his economic independence for him. There was, to be sure, a division in the mediaeval guilds between the master craftsmen and the "journeymen" who worked for them, but all participated in the benefits of the guild which gave to its members a definite status in industry and in the community. But with the coming of capitalistic organization of industry and the conquest of manufacture by power machinery, commonly called the Industrial Revolution, the manual worker occupied a vastly inferior position. He became subservient to the machine; his freedom was gone.

It is in relation to this loss of independence and security that the labor movement can be best understood. It is not to be expected that such an understanding will result in an

idealistic picture of the labor movement, or will justify all that has been done by labor unions. Labor can be, and has been at times, unjust, aggressively unjust. But is not our first task to achieve an understanding of what the workers seek and why they seek it, without reference to questions of justice or wisdom? First, understanding, then judgment.

The origin of the trade union movement as we know it today is found in the separation between owners and workers in industrial enterprise. "It has, indeed, become a common-place of modern Trade Unionism," say Sidney and Beatrice Webb, "that only in those industries in which the worker has ceased to be concerned in the profits of buying and selling—that inseparable characteristic of the ownership of the means of production—can effective and stable trade organizations be established." But even this cleavage between capital and labor would probably not have resulted in a strong labor movement had not the workers found themselves increasingly at the mercy, not merely of their employers, but of a huge, implacable, impersonal thing—the modern industrial machine.

Shortly after the close of the Great War a writer in *The Review*, a journal of very conservative opinion, published in New York, discussed the cause of industrial unrest. He insisted that the workers were well treated, even unreasonably so, yet he added: "But the new era has put personality in a steel niche, and it must stay put, else large-scale production is impossible. The strikers on our streets today are men entering a blind protest against a system that has taken the fun and romance out of their work, even though it has brought them a standard of living superior to the days of individualism. . . . Some plan must be found whereby men may become interested in their day's work—this is fundamental. It is a twentieth century problem, and history gives us no clue to the solution."

If such a description can be soberly given of industrial processes today, what should be said of the conditions that existed in England when the foundations of the modern labor movement were being laid?

The effects of the industrial revolution, the magnitude of whose results are comparable with the political consequences of the French Revolution, were most marked in the textile industries where the installation of power machinery was rapid and thorough-going. "The hand-loom weavers," says a historian of the period, "kept up a hopeless struggle in the attics and cellars of the factory towns, while their wages were sinking lower and lower till finally the whole generation died out." The mills which supplanted the cottage looms were miserable, unsanitary places, in which men, women and children worked ten, twelve and even fourteen hours a day. Housing and sanitary conditions became all but unbearable in the communities where the factory workers congregated.

Even where the mechanism of an industry was comparatively simple, as in coal mining, the effect upon the individual of an inexorable industrial regime was equally marked. The Report of the Children's Employment Commission in England in 1842 shocked the nation with a recital of conditions in the mines. Women and girls were working, scantily clothed alongside boys and men. Describing the findings of the Commission, Professor Cheyney says: "Young women appeared before the commissioners, when summoned from their work, dressed merely in a pair of trousers, dripping wet from the water of the mine, and already weary with the labor of a day scarcely more than begun. A common form of labor consisted of drawing on hands and knees over the inequalities of a passageway not more than two feet or twenty-eight inches high a car or tub filled with three or four hundred weight of coal, attached by a chain and hook to a leather band around the waist."

It was against such a background that present-day labor organizations appeared. Furthermore, it must be remembered that a great change had taken place in the status of the workers with reference to the community and the state. Today we are likely to imagine that protective legislation for working people is new. The truth is quite the reverse of this. Prior to the Industrial Revolution it was taken for granted that the state must safeguard the health of the workers and protect them from exploitation. The "right of maintenance" was a well-recognized principle. We find, for example, Parliament in 1863 undertaking to secure to all wage earners a "convenient" livelihood. The State undertook, in short, to regulate industry as it had been regulated during the Middle Ages by the ordinances of the guilds. As late as 1756 the House of Commons was persuaded to pass an act allowing the justices to fix piece work rates of wages.

But the succeeding years witnessed a complete change of policy on the part of the government. In 1776, the very year our Declaration of Independence was signed, Adam Smith published his "Wealth of Nations," in which was elaborated the theory of "laissez faire"—the economic doctrine that all questions growing out of a conflict of interest between the parties in industry and commerce should be left to settle themselves through the free play of competition. We have lived under that tradition both in America and in England, virtually ever since. Before the days of the machine the worker himself was the center of industry, and it was obviously to the interest of society to protect him and to maintain his status. A long apprenticeship gave his trade something of the dignity of a profession. With the advent of the machine the worker himself no longer dominated the situation. Not he, but the machine, was the factor most reckoned with. Why should the state preserve by law an apprenticeship when a few weeks at the longest were sufficient to master the new process? A workman's place was easily filled. The stimulus of machinery made competition keen. There was a prospect of unparalleled competition from other nations. All industry seemed to be in the grip of a new force; economic and political philosophy were transformed by it almost in a decade. "Laissez-faire"—let alone—became the unwritten law. Our modern version of that slogan now heard with new insistence is "Less government in business."

To be sure, the crude workings of "supply and demand" have been mitigated in no small measure by factory legislation, workman's compensation laws, and similar social

enactments, but it is doubtful if even the limited amount of such legislation that is now effective in America would have been enacted without the persistent efforts of an aggressive labor movement.

The historic background of the American labor situation is not so dark as that of British labor. This is manifestly due in large part to our almost inexhaustible resources, and the ease with which a wage earner has been able to better his status in a constantly developing country whose industries have called constantly for more labor. But American industry has witnessed in the sweated garment trades an unspeakable degradation of labor from which only a powerful organization was able to redeem it. And, which is more, the contrast between the status of labor in the organized trades where jobs are relatively secure and wages are high, and the status of workers who have to meet keen competition without organized bargaining power—that contrast speaks louder to labor than all other argument. Labor unionism has grown up as a defensive movement, and its prevailing psychology is one of fear. Under prosperity, the transition from submission to unscrupulous domination is often made with disappointing readiness. But the spectre of unemployment and of a reduced standard of living is ever in the background. Security must come before benevolence and social mind-fulness.

In their insistence upon the "right to organize," the more aggressive of our industrial workers are following what seem to them the clear teaching of history—that in the last analysis the only security labor has is what it is strong enough to maintain, through organization.

BISHOP TUTTLE'S SUCCESSOR

BISHOP TUTTLE will be succeeded as Presiding Bishop by Rt. Rev. Alexander Charles Garrett, D. D., Bishop of Dallas (Texas), he being the ranking Bishop of the Church in order of consecration.

Bishop Garrett is in his ninety-first year and is there-



The Rt. Rev. A. C. Garrett, D. D.

est of five brothers, all of whom were priests of the Church. He was educated at the school for the sons of Irish clergy at Lucan near Dublin, and afterwards at the University of Dublin, from which he graduated in 1855 with a B. A. degree and the Divinity Testimonium. He was ordained deacon July 6, 1856, and priest, July 7, 1857, by the Bishop of Winchester.

From 1856 to 1859 he was curate of East Worldham, Alton, Hants. In the latter year he was dispatched to British Columbia as a missionary, where he served for a period of ten years. In 1869 he was called to San Francisco as rector of St. James' Church, where he remained until 1872, when he was installed as dean of Trinity Cathedral, Omaha, continuing in that post until he was elected Missionary Bishop of Northern Texas by the Episcopal General Convention of 1874.

Consecrated Bishop of that District on December 20 of the same year by Bishops Clarkson, Spalding, Tuttle and Hare, Bishop Garrett entered upon his work in Dallas, December 31, 1874. His work has since been devoted to building up the Church in Texas, the Diocese of Dallas having been organized in 1895, and Bishop Garrett installed as its Bishop.

During his Episcopacy Bishop Garrett has been responsible for the erection of fifty-four Churches, in addition to St. Mary's College, Dallas, of which he is Chaplain; St. Matthew's Home for Children, Dallas, and All Saints' Hospital, Fort Worth. He is the author of numerous theological works, including "Historical Continuity," "Philosophy of the Incarnation," and "Eternal Sacrifices and Other Sermons."

Bishop Garrett's ninetieth birthday was made the occasion of a celebration in Dallas on November 4 of last year, which was participated in by representatives of all the religious denominations of the Diocese. In connection with the celebration, the Bishop, who was a Thirty-third Degree Scottish Rite Mason, received a visit from the high degree Masons of Dallas, who presented him with a hundred dollar bill expressive of their wish that he may live to celebrate the centenary of his birth. On December 20, in St. Matthew's Cathedral, Dallas, the Forty-eighth Anniversary of his elevation to the episcopate was celebrated. He is the oldest living Bishop in the American Episcopate.

The manner of succession in the office of Presiding Bishop had been changed during the incumbency of Bishop Tuttle. In the Constitution as originally adopted the Bishop oldest in point of consecration succeeded to the office on the death of the Presiding Bishop, and held office for life. Experience had shown that this meant that the Presiding Bishop was always a man of advanced years upon whom it was not deemed just to impose the heavy duties of such an office. In 1916 the Constitution was amended in such a way that after the death of Bishop Tuttle the Presiding Bishop should be elected and hold office for a term of six years. But it was provided that if it became necessary to fill the office when the General Convention was not in session, the former rule of succession should prevail, except that the new incumbent should hold the office only until the General Convention made an election. The next regular

fore five years older than Bishop Tuttle, though he was not consecrated a Bishop of the Church until 1874 or seven years following the consecration of Bishop Tuttle, who was one of his consecrators.

Bishop Garrett entered the American Church through the Church of England. He was born in Ballymote, County Sligo, Ireland, November 4, 1832, and was the son of the Rev. John and Elizabeth (Fry) Garrett. Bishop Garrett's father, grandfather and great-grandfather were rectors of the Parish in Ballymote in succession, covering a period of one hundred and fifty years; and he is the young-

meeting of the General Convention is in 1925. When the new Presiding Bishop is elected by the General Convention he becomes ex-officio president of the National Council.

The Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, who was elected Chairman of the House of Bishops at the Portland Convention, has been acting for the

Presiding Bishop during the latter's illness, and it is possible that Bishop Garrett may desire him to continue to render service in this capacity, even though he assumes the title of Presiding Bishop. Or it is quite possible that on account of his years he will prefer to let Bishop Brown become the Presiding Bishop of the Church, in which case he would so remain until the next General Convention.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE Executive Secretary of the Department of Religious Education at the Conference of Diocesan Executives at Omaha on April 12, used the following words which are of especial interest to the young people throughout the Church:

"The third perspective which we must beware of shortening is our attitude towards the unshackling of our thinking on religion.

I press this upon your attention because of the Youth Movement in the Church. Thousands of young men and women are forming Young People's Fellowships, Young People's Service Leagues, Young People's Associations. This movement is a spontaneous turning of youth towards the Church. It is part of his search for power. Youth today is turning towards the university, towards politics, towards anything that is bigger than himself and that appeals to him as capable of giving him power. In this frame of mind youth will not pass by religion.

But youth is having a hard time in squaring what he has heard about religion in the Church with what he hears in the classroom. He finds that the methods of the classroom are not acceptable in the Church. He is naturally inquisitive. He believes in his power to ask important questions, but he is doubtful about the treatment his questions will receive within the Church. He expects repression. He thinks the Church wants blind acceptance in the name of faith. Youth is awake today and demands the right to ask questions and to ask them in the name of Christ, whose youth is recorded by only one event: the day in the Temple when He asked questions of religious leaders.

The charge against the Church is that men and women who call themselves Christians are blinded and shackled in mind and are unable or unwilling to think about modern questions because of ideas, customs, traditions, dogmas and prejudices that were honest results of religious thinking hundreds of years ago, but have no currency today.

My concrete objective in stating this problem is:

(1) To urge you to discover the preachers and teachers in your Dioceses who can convince youth that the Church does not shackle the best instrument God has given to man: the mind. Make a list of their names, and urge and aid them to talk to young people and write for young people. Every Sunday night approximately a quarter of a million of boys and girls assemble in our Young People's Fellowships and Leagues. They want literature to help them think; they want leaders to show them the way.

(2) I urge you to know the literature for youth that is appearing and will appear in increasing volume. In The Leader I have called your attention to Barton's 'Jesus of Nazareth,' written for his daughter, and Brewster's 'The Understanding of Religion,' written to show youth what one can believe and what one cannot. The Senior material of the Christian Nurture Series, especially in its revised form, will raise and discuss many questions that have not usually appeared in Church School literature. As a result there will be wide differences of opinion, which I hope we will tolerate and, above all, try to understand.

There can be no effective educational leadership today unless we are ready to say to the Church in no uncertain words: Young men or women who want to be about the Father's business must ask questions, and those of the older generation must answer them with sincerity and from the honest consideration of their own experience.

We are living in a wonderful day, when we are wrestling for the secret of freedom or liberty. Christ is to have a better chance than the world has ever before allowed Him. If any obstacles are put in the way now, let us not be among the guilty ones; let us make every effort to reveal the Church to youth as a place where men and women are encouraged to think freely, where men and women are never shackled in their thinking so long as they are sincere and about the Father's business."

TOPICS FOR DISCUSSION FOR MEETINGS OF YOUNG PEOPLE.

Sundays or Week Days.

To be discussed from the point of view of the parish, community, diocese, nation, world, together with suggestions for service.

TOPIC FOR THE YEAR—WHY HAVE A CHURCH?

From October 1 to Thanksgiving.

General Topic: The Church Helping the Nation.

September 30—Eighteenth Sunday after Trinity

Topic: THE CHURCH AND THE YOUNG PEOPLE

How do the Church and young people need each other?

Bible Reading: S. Matt. 13:18-23. The Sower.

Hymn: 553. We march, we march to victory.

October 7—Nineteenth Sunday after Trinity

Topic: GOD IS OUR NATIONAL LIFE

What influence has God in our national life today? (Some evidences of recognition in our constitution, coins and courts.)

Bible Reading: Psalm 33. Blessed is the nation whose God is the Lord.

Hymn: 427. Our Father's God to Thee.

October 14—Twentieth Sunday after Trinity

Topic: THE CHURCH IN OUR NATIONAL LIFE

How did the Church come to America and then spread over our country? (Make a map of the march of the Church across the continent.)

Bible Reading: Romans 10:9-15. How shall they preach unless they be sent?

Hymn: 453. Ye Christian Heralds go proclaim.

October 21—Twenty-first Sunday after Trinity

Topic: GREAT NATIONAL LEADERS WHO HAVE BEEN CHURCHMEN

What has been the influence of our Church in the lives of our national leaders who have been Churchmen?

Bible Reading: Eph. 6:13-19—Put on the whole Armor of God.

Hymn: 538. Stand up, stand up for Jesus.

October 28—Twenty-second Sunday after Trinity

Topic: THE CHURCH OF THE PRESENT DAY

How can the Church today aid the Nation in its political, business, social, educational life?

Bible Reading: Eph. 2:12-22—No more strangers and foreigners but fellow citizens.

Hymn: 490. Go labor on.

November 4—Twenty-third Sunday after Trinity

Topic: THE NEEDS OF THE CHURCH

How shall we meet the obligations we have to continue the spread of the Church in our rapidly growing national life?

Bible Reading: S. Luke 10:1-6—Sending out the Seventy.

Hymn: 480. Jesus shall reign.

November 11—Twenty-fourth Sunday after Trinity

Topic: DEMOCRACY AND RELIGION

Can there be a democracy without religion?

Bible Reading: II Timothy 2:1-17—Be strong in the Grace that is in Christ Jesus.

Hymn: 226. Love divine, all love excelling.

November 18—Twenty-fifth Sunday after Trinity

Topic: LOYALTY

How does Christianity develop loyalty to a person and a cause?

Bible Reading: II Samuel 9:1-9. David sends for Jonathan's son.

Hymn: 464. The Church's One Foundation.

(The topics for the rest of the Christian year will be published later.—Ed.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. H. CARY MONTAGUE, Editor.

AN AMBASSADOR OF PEACE.

Lord Cecil is doing something which it would be impossible for an American to do.

The writer recently had the pleasure of listening to him for an hour and a half (including the time given to answering questions) during which he was discussing international relations entirely, and in all that time he never once alluded to the great achievements of his own country either in war or in peace. He did not tell the audience, which was large and enthusiastic, of the way in which England sacrificed her little standing army at the outset of the great struggle to try to serve France and Belgium. Nor did he say a word about the fact that the Navy of Great Britain kept the battleships of Germany silent and useless in their harbors during the entire period of the war.

The most amazing self-restraint of all was that he did not refer to the fact that England is the only European Nation who is really paying back the huge sums advanced by the United States to finance the defense against German Kultur. "No," some one may say, "he was talking to an audience who were not sympathetic in appreciating what England did, and he knew it would be wise to keep silent on such a topic."

It was not that he was in one of the most pro-British cities in the United States. He had just been introduced by a United States Senator who had turned to him and said in the most friendly way, "Lord Robert, you are in the house of your friends." He knew that his hearers would stand for almost any amount of eulogy of his country.

His reticence on this subject showed a height of patriotism to which we Americans have not yet attained. It would have been impossible for any one of us to have discussed such a subject in so impersonal a way, because we would have felt it necessary to point out that our country had done right, had sacrificed, had fought.

Lord Robert did not feel that this was necessary in the case of his country, and in consequence his whole address was in perfect taste, and left an impression of England's greatness that was much deeper than if he had extolled her virtues.

He emphasized, as he has everywhere, that the unhappy situation of Europe today was entirely due to international fear and distrust.

His statement in extenuation of the conduct of France that, "Twice within the memory of living men she has been invaded," was offset in favor of Germany by saying that when the Allies had told the latter in effect, that they would take all she made, it was not very encouraging for her to make very much.

It was an impressive thing to hear a man who is influential in international affairs say: "Whatever you may think about religion one must admit the great truth that God is love, and that perfect love casteth out fear, for fear is torment. These words are literally true, and the torment of fear is plaguing Europe today."

The following news dispatch from Geneva is significant in connection with Lord Robert's tour:

League of Nation officials are chanting a song of victory, for, in their opinion, League stock is looking up. The Irish Free State applied for membership today. Turkey is coming in when peace is signed at Lausanne, and the United States, they say, is, at least, displaying a burning interest in the Court of International Justice, a child of the League. It is emphasized also that the American people are showing a greatly augmented spirit of investigation into the doings of the League itself.

Ireland's application for membership, which was presented today by Michael MacWhite, the Free State's representative in Central Europe, is expected to be accepted by

the Assembly when it meets in September, making the League membership fifty-three countries. If Egypt, as is anticipated, petitions for admission to the League, it will, with Turkey, make the membership fifty-five countries.

The Irish announcement was made with something of the dramatic, the newspaper men gathered at headquarters being told there was to be "important news." Soon MacWhite appeared and distributed copies of a letter signed by Desmond Fitzgerald, Minister of Foreign Affairs in the Free State Cabinet, applying for membership and asking that the petition be considered without delay.

Ireland's application will be distributed immediately to the members of the League, who can admit her by a two-thirds vote at the Assembly meeting in the fall."

CHRISTIAN LEGISLATION.

According to our correspondent in Harrisburg, Penn., a bill prepared under the direction of the Rev. B. Talbot Rogers, D. D., of Sunbury, is to be presented to the Pennsylvania State Legislature by the Hon. J. W. Wells, a vestryman of Christ Church, Coudersport. The bill provides for courses of instruction in technical and general education in penal and correctional institutions, under the direction of Pennsylvania State College.

No more valuable Christian service can be rendered in any state than to help to secure the passage of such legislation as this.

The man who has experienced the humiliation of a penitentiary term needs every possible assistance to enable him to resist temptation in the future.

If, during his stay in the state's care, he can be taught a trade, or better still, some technical knowledge that will enable him to face the world with a more lucrative equipment than that of a day laborer, it will more than double his chances of making good and leading a respectable and honest life.

HELP TO WELCOME THESE STRANGERS.

The 'City Missions' Society of New York sends us the following, which has an interest for the whole country:

The full quota of British immigrants for the year ending June, 1923, will arrive, so immigration officials and steamship companies say. The quota is 77,340.

This means a larger number of Anglicans coming to this country than for several years. It is important that everything be done to befriend these fellow Churchmen at Ellis Island, and to refer them on, as much as possible, to the rector of the Church in the community which is their destination.

It is fortunate that a more carefully worked out plan than has ever existed has been prepared during the past year by the New Americans Committee of the Home Missions Council, of which the Rev. Thomas Burgess, head of the Department of Foreign-Born of our National Council, is Chairman, in cooperation with the New York Episcopal City Mission Society, whose representative at Ellis Island is Mr. Raymond E. Cole. Mr. Cole is acting as Director of this Bureau.

For several months immigrants have been referred to many Dioceses, and splendid cooperation has been given by the local clergy.

Some of these strangers would be a welcome addition to any parish.

RELIGION FOR THE TRANSIENT.

The following news item is interesting as showing that people are seeking some sort of religion as never before, whether it be of an orthodox nature or not:

The promoter and builder of the greatest chain of hotels in New York, perhaps in America, announces his purpose to introduce chapels into his present hotels, and place them in three now under construction, one in Los Angeles, another in Atlanta, and a third in Havana, Cuba. Since the World War numbers far larger than ever before of what may be called personal congregations have sprung up in New York and have rented hotel parlors. Some are healers, some seem simply to entertain. Some talk about joy and others about sorrow. A few of the most unique characters make lots of money from collections, pay big

(Continued on page 23.)

THE OMAHA EDUCATIONAL CONFERENCE

April 12-16.

Standing out as the most important of all the acts of the Fourth Annual Conference of Educational Leaders of the Church, which met in Omaha from April 12 to 16, are the recommendations adopted on Dr. Gardner's Annual Address, which define the views of the men who are charged with advising as to the Church's educational policy, on the much mooted question of liberality of thought. These recommendations follow:

"Shall leaders continue to emphasize Sunday as the best day for educational work in religion?"

The primary educational task of the Church is the training of the on-coming generation in Christian Faith and life as the Church has received the same from her Divine Master, and under the guidance of the Holy Spirit. The ordinary Sunday School today does not offer the opportunity to do this adequately. Trained leaders are too seldom found. Time is lacking, both for sufficient instruction and for training in life and worship. The future of the School, we feel, lies, however, not in its suppression, nor indifference to it, but in the widening of its opportunity and the extension of its usefulness by making it a Church School with its week-day sessions for intensive instructions and for expression, and its Sunday session in which the major stress shall lie, not as so often now upon filling the mind, as in training in the worship of God in and through Jesus Christ. We would go on record as pointing this way as a path to a future of great usefulness in which the Sunday School renewed, revived, reformed, shall be an ever-growing power in the Church.

"Shall leaders maintain a policy of isolation from other communions?"

That we cooperate to the fullest degrees that local conditions make possible with the International Council of Religious Education, and that the national office be urged to cooperate as far as they can.

We would recommend that effort should be made for the Fifth Annual Conference of Diocesan Educational Leaders to meet subsequent to the meeting of Religious Education Association, and, if practical, in the same place; but, if not, then after sufficient interval so that members may attend both. Further, that the Executive Secretary be asked to appoint a Committee of Five who are members of this group and also of the Religious Education Association to attend the meetings of the Association and make an adequate report of them to the Conference of 1924.

"Shall leaders aid the movement to unshackle our thinking on religion?"

We recognize with gratitude the spontaneous turning of youth toward the Church. We believe, as Dr. Gardner says, that this movement is a challenge to the Church and especially to the clergy. The wide-spread feeling that the Church restricts the mind and prevents real freedom in facing these

problems is due to a confusion of thought. We need at the outset to recognize and bring the young people to recognize that the Church's documents and official teachings do not hamper their spirit of honest search for truth, nor the desire to get a larger vision of it and that the narrower position which ignores the fruit of modern knowledge and the results of scientific research is not the position of this Church.

It should be remembered that this freedom does not permit the denial of the Articles of Christian Faith as contained in the Apostles' Creed.

It should further be remembered that it is the duty and privilege of every Christian to understand and interpret these Articles in the light of modern knowledge.

The appeal for men and women who can and will teach our Church youth the meaning of this kind of freedom both by the spoken and written word is one to which immediate heed should be given. The freedom for which this Church stands is freedom in the truth. The truth as this Church hath received the same from her Master can always be vindicated to the sober sense and the conscience of sincere searchers for truth.

We particularly commend the appeal of the address that teachers and preachers should make every effort to reveal to youth the Church as she really is, as a place where men and women are encouraged to think freely and are never shackled in their thinking, so long as they are sincere seekers after God, and so order their lives as those who must be about their Master's business.

An indication of the reaction to these recommendations in the Church at large is contained in a message received during the final session of the Conference, from the Episcopal Students Association of Colorado University, wired to the Conference from Bowlder, which says:

"Have seen the Conference resolutions and pledge our hearty support."

Next in importance is the indorsement which the Conference gave to the plan for week-day religious instruction, in connection with which there was also a favorable reaction before the Conference adjourned, Bishop Shaylor announcing to the conferences that the Ministerial Union of Omaha, at a committee meeting which he addressed the morning of April 16, and which was attended by representatives of all the

religious denominations of the city, including Edward W. Simeral, a well-known lawyer, representing a large group of Roman Catholics, voted unanimously to cooperate in the installing of the plan for week-day religious instruction in Omaha. Mr. Edward Sargent, Educational Secretary in charge of these plans, is in consultation with the local committee on plans to this end. Of not less importance is the recommendation of the Conference that the Department of Religious Education prepare standards by which all Church School teachers shall be guided in their work; and the further expression of the Conference view that the Provincial agency is necessary to the development of Religious Education in the Church.

Other important action by the Conference includes provision for a detailed study of the whole question of visual education, which includes the motion picture; the question to be given a prominent place on the programme of next year's conference; recommendation that in the work of rural education more attention be given to work in the county seats, and through these to the small outlying districts; recommendations that more time and greater detailed attention be given in the seminaries to Christian Education.

The Conference recommended that the goal of the Lenten Offering for 1924 be fixed at \$400,000 and approved the new handbook for the Youth Movement in the Church.

Leading up to these recommendations were the address of Dr. Gardner, the welcoming speech of Bishop Shaylor, and the discussion of the various topics on the programme by the delegates. Dr. Gardner declared it to be the most successful conference ever held by the Department of Religious Education. There were present at the opening session eighty-five delegates from practically every Diocese in the Church and of these sixty-eight answered the roll call for the final session.

Not the least successful and charming feature of the Conference was the entertainment provided by Omaha for the delegates. Meeting in the handsome Parish House of All Saints' Church, of which the Rev. Thomas Casady, the newly elected member of the National Council, is the rector, and who acted as general host of the occasion, the congregations of Trinity Cathedral, St. Barnabas, St. Andrew's and Good Shepherd cooperated not only in entertaining the delegates at breakfast, luncheon and dinner throughout the period of the conference, but took most of the visitors into their homes during their five days' stay in the city. Notable also was the attention which the secular press of the city gave to the conference, detailed accounts of the conference being printed in both morning and afternoon papers for every day the conferences were in session.

Church Intelligence

The Treasurer's Monthly Statement.

The monthly statement appears today in a new form.

General Convention adopted a Program for the triennium consisting of the Budget and the Priorities. The Budget is a statement of the amount needed to pay the General Church's bills. These bills accrue monthly and if the receipts are not sufficient to meet them money must be borrowed.

Every diocese ought to pay its full quota covering both Budget and Priorities, but that part of the quota allotted to each diocese which represents its

share of the Budget should be considered an obligation and this obligation ought to be met as it accrues.

The statement shows the amount due April 1, on the Budget share of the quota, after allowing one month for collections. Three months of the year have elapsed and with this one month's allowance one-sixth of the Budget should have been paid.

The statement shows that on this basis we have received only slightly more than half of the amount due.

Why not spend all of the missionary money for the Church's Mission instead of paying part of it to banks in inter-

est on loans necessitated by delayed collections?

LEWIS B. FRANKLIN,
Treasurer.

April 19, 1923.

The Mid-West Student Conference.

The students of the geographical Mid-West have just concluded a conference at Evanston, Ill., where they were most delightfully entertained by St. Luke's Parish. Delegates from nineteen colleges and universities were present, and most of the great state institutions of the region were represented. The program, so far as speaking was concerned, was almost entirely in the hands of the clergy in college communities, e. g., Rev. Messrs. Cleveland of Wisconsin, Edwards of Kansas, Lewis of Michigan, and Stewart of Northwestern. In addition, a most thoughtful address was given by a lawyer, Mr. Chas. L. Dibble, whose book, "A Grammar of Belief," has been used very widely in the colleges.

The precedent established at the Philadelphia Conference was followed most successfully, in that two students, Mr. Francis Bloodgood, of the University of Chicago, and Miss Ruth Butler, of the University of Illinois, spoke at the opening meeting and "started the ball rolling" for the discussions of the next day.

The most significant thing about this conference was the reports of the student delegates. All the big university units are doing a fine lot of all-round Church work, but in each report some one thing was vigorously urged on the delegates from other institutions by its advocates. Thus Michigan told of its deputations of students to surrounding parishes, Illinois contended for the organization of students into groups the more easily to reach and influence them, Nebraska felt that a "student Church" was the essential of success, Wisconsin gave remarkable testimony as to solid work in religious education, and Iowa State College testified to hearty good fellowship even in inadequate quarters.

There was a buoyancy to the reports and discussions which was most encouraging. The students were eager and determined, and there is no doubt as to the hold which the National Student Council has on our Church students in the Mid-West.

A Generous Parish in Southern Ohio.

On April 10, at Christ Church, Cincinnati, there was dedicated a most wonderful gift of supplies for the new hospital at Changshu, China, which is under the direction of Dr. Walter Pott, son of Dr. F. L. H. Pott, of St. John's University, Shanghai.

While these supplies were accepted as the winter allotment through the Supply Department of the Woman's Auxiliary, and originated with the Woman's Auxiliary, every organization of women and girls in the parish promised its support to the undertaking, and every organization has loyally fulfilled its promise. The Girl's Friendly the Mother's Meeting, the Woman's Club, have all aided by contributions and work on the supplies and the Church School has had its share in the work by supplying the 1,000 pounds of absorbent cotton asked for.

The complete list of 12,000 surgical dressings and bandages, 800 garments and linens, and dispensary supplies valued at \$700, has been filled and shipped, making the total value of the boxes more than \$2,000.

A memorial gift was added by a devoted member of the parish. This was a complete set of surgical instruments which had belonged to the son of the giver and who was one of those

who gave their lives in the service of their country and humanity. His service for humanity will in this way be carried on through other hands.

The interest of the whole parish in this work having been aroused, it was decided to give the Easter offering to the Hospital, and \$1,500 has been sent, this being the amount appropriated by the Board of Missions for a year for the Hospital. In this way, the parish has contributed the entire equipment for one year.

The Need of Mission Work in the Amazon Basin.

The Rev. F. A. Jefferd, who has been connected with the Amazon Indian Mission, Brazil, for a number of years, and who has studied conditions in the Amazon river basin, is visiting various cities and speaking on the need of missionary work in that part of the world. The Rev. Mr. Jefferd is known as the "pioneer missionary priest" and his information has been gained by long and adventurous journeys among the natives, who as a rule are "shy, suspicious, cruel and cannibal," according to his statement.

It is Mr. Jefferd's intention to return and open up work in the central town of Manoa, with a population of 60,000 persons. Missionary journeys of discovery will be sent out from this point in order to locate the largest body of Indians speaking "Tupi," the tongue common to the river basin. As soon as one language is found, it will be adopted by the missionaries for general use, and the Scriptures translated into it.

The work will be carried out on purely Church lines, under the direction of the most earnest minded and forceful of our Bishops, Clergy and Laity, and has the endorsement of Bishop Gailor, President of the National Council, Bishop Brown, of Virginia, one of the first missionaries of the Church to Brazil, and Bishop Harding of Washington.

Mr. Jefferd is available for sermons, addresses and meetings generally in order to state the claims of the mission. All communications should be made to the Rev. D. Wellington Curran, 226 Indiana Avenue, Washington, D. C.

The Order of Sir Galahad.

The Newark (N. J.), Board of Religious Education has endorsed the Order of Sir Galahad as the representative organization for Boys and Young Men for the Diocese. Similar action had previously been taken in the Diocese of Nevada.

Death of Bishop G. Mott Williams.

The Rt. Rev. G. Mott Williams, D. D., Bishop-in-Charge of the European Churches, died on Saturday, April 14, in the American Hospital, Paris. No details are given in the brief announcement, which comes as a great shock to his many friends in the United States, who had not known of his illness.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Death of the Rector of the "Little Church Around the Corner."

The Rev. J. H. Randolph Ray, of Dallas, had barely reached New York and entered upon his duties as Vicar of the Church of the Transfiguration, when suddenly there came the death of the

rector, the Rev. Dr. George C. Houghton. For a long time Dr. Houghton has been ill of heart difficulty, and Bishop Gailor, the Rev. J. O. S. Huntington, Dr. Lubeck and many others have assisted. Dr. Houghton had recently returned from the South, but was unable to take part in any services. The end came peacefully, as it had been long expected.

Dr. Houghton succeeded his uncle, the founder of this unique parish and even more unique church building. He was born in 1850, ordained by Bishop Horatio Potter, and served some time in Trinity Parish as an assistant. For twelve years he was superintendent of public instruction of New Jersey. For ten years he was president of a training college in New Jersey, and came to the Transfiguration in 1897. The Church is famous as a place where more weddings are celebrated than any other in New York in any Church. Yet there was never any laxity in regard to rules. Rather was there the opposite. The funeral took place from the Church, and was attended by many prominent clergymen and actors. The services were conducted by Bishop Shipman, acting for Bishop Manning, who is recuperating at Atlantic City; the Rev. Drs. Henry Lubeck and Randolph Ray, and the Rev. J. O. S. Huntington, O. H. C.

Interment was in Kensico Cemetery by the side of Mrs. Houghton, who died many years ago.

Known as the "Little Church Around the Corner," it is not around any corner, but in the middle of a long block, and it is not little, but it occupies far more ground than most New York Churches and seats more. The minister said to have used the expression to Joseph Jefferson, when he asked that a fellow actor be buried from his Church, was the one who afterwards became Bishop Sabine of the Reformed Episcopal Church. But Mr. Sabine stoutly maintained that no such words were ever used by him, nor was Jefferson ever refused any request. However, the name caught the public fancy and remains to this day.

Diocese Grieves Over Loss of Bishop Tuttle.

New York shared in the grief over the death of Bishop Tuttle as perhaps some other cities and dioceses did not. A native of Greene County, a Catskill suburb of the city, Bishop Tuttle was educated in New York and his only parish was in New York State. Many times he appeared in services in New York, and preached in many pulpits. Next to St. Louis, he was regarded as the Bishop of New York, not the diocese only, but of all people who knew him, and many who did not. One of Bishop Tuttle's pupils, when he was in the General Seminary and superintended St. Paul's Chapel Sunday School, was William J. Boyd, the present sexton of Trinity Church. Of course the friendship continued through all of the sixty years. Very many expressions of honor of Bishop Tuttle were made in New York, not by Church clergy alone, but by others. Only two months ago he was in the city and was the consecrator of Bishop Carson, of Hayti.

Secretary Davis, so long closely associated with Bishop Tuttle at Christ Church Cathedral, went to St. Louis to take part in the funeral, as did also Bishop Gailor. In the Chapel of the Church Missions' House, at the hour of the funeral in St. Louis, a memorial service was held. Archbishop Panтелеimon of Neopolis in Palestine, took part, representing the Patriarch of Jerusalem. Others who had part were the secretaries, the Rev. Drs. Gardner, Gray

and Clarke. At the Holy Communion service in Trinity Chapel on the same day there was held a memorial, and at the noon hour service in St. Paul's Chapel, and a brief address was given. It was in Trinity Chapel, on May 1, 1867, that the consecration of Bishop Tuttle took place.

Commemoration of the Oxford Movement.

On April 22 and on the three Sundays following, directly after Evening Prayer, which is at four o'clock, there will be a series of lectures by the Rev. Charles Edwin Hill, in Trinity Chapel. The subjects are as follows:

Third Sunday after Easter, April 22, John Keble, preached the Assize Sermon, July 14, which was the beginning of the Oxford Movement. Vicar of Hursley, 1826-1866.

Fourth Sunday after Easter, April 29, John Henry Newman, Vicar of St. Mary's, Oxford, 1828-1843, where he preached his famous sermons.

Fifth Sunday after Easter, May 6, Edward Bouverie Pusey, Canon of Christ Church, Oxford, and Regius Professor of Hebrew, 1828-1882.

Sunday after Ascension Day, May 13, Expansion and Growth of the Movement.

Improvements in Ascension Memorial Parish.

The yard of the Ascension Memorial Church has been turned into a playground, a hedge set out in front, and a house long unused except for parish purposes has been improved to be the home of the present priest-in-charge, the Rev. Alan L. Whitehorn, who came from Australia and is to return there. He is supplying the parish since the resignation of the Rev. Dr. John F. Steen. Ascension Memorial Church is surrounded by high buildings west of Times Square.

C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Church of the Epiphany, Richmond, the Rev. J. Haller Gibboney, rector, had on Easter Day the largest offering in the history of the Church. During Lent the first campaign for the new Church building fund was launched and the Easter offering was designated for this purpose. Over \$5,000 was subscribed on Easter Day and \$2,000 in cash with the balance in short-time pledges was presented at the service on Easter. The Church School offering was also the largest the school had ever presented, being \$431.51.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The congregation of All Souls' Memorial Church, at a meeting held on Friday, April 20, authorized the vestry to proceed with the works of enlarging the Church building at a cost of \$90,000. This will increase the seating capacity from two hundred and thirty to five hundred and it is planned to begin the work at once.

The Rt. Rev. Alfred Harding, D. D., was unable to attend the several conferences and conventions held during the past week, on account of illness which confined him to his room. His annual visitation to Christ Church, Georgetown, for the purpose of confirmation was scheduled for Sunday, April 22, but had to be cancelled and this confirmation service was held instead

on Tuesday evening, April 24, when Bishop Tucker, of the Diocese of Southern Virginia, acted for the Bishop of Washington.

M. M. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

An Inspiring Service.

A service of unusual interest was held at Grace Church, Camden, the Rev. F. H. Harding, rector, on April 11, being the annual service of the Grand Commandery of Knights Templar of South Carolina, conducted by the Rev. T. Tracy Walsh, rector of the Church of the Good Shepherd, York, and Grand Prelate of the State Commandery, assisted by the rector of Grace Church, who is the local Commandery Chaplain. A special service was used for this occasion and the sermon was preached by the Grand Prelate.

Following the choir, about one hundred and twenty Knights Templars in full uniform, preceded by color bearers and grand officers, marched into the Church. The music was especially attractive because of the singing by so many men of well known hymns. A large congregation witnessed the service, which will long be remembered by those present.

J. O. M. C.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Piedmont Carolina Assembly of Brotherhood of St. Andrew.

The annual meeting of the Piedmont Carolina Local Assembly of the Brotherhood of St. Andrew was held in St. Martin's Church, Charlotte, on April 19, the first session beginning at 4:30 P. M.

Delegations from eight chapters were present from the towns of Gastonia, Lincolnton, Bessemer City, High Shoals, Lexington and Charlotte, to the number of about one hundred men.

Mr. G. S. Lindgren, President, made a report of the past year's work, showing organization of seven chapters in this territory and renewed interest of the Brotherhood through its two rules of prayer and service.

The chapters represented made fine reports, including work in convict camp, hospitals, Bible classes, visiting, parish activities.

The Boys' Camp Committee, composed of Bishops Edwin A. Penick and Junius M. Horner, W. L. Balthis and F. O. Clarkson, recommended that a camp for boys be established this summer at Little Switzerland, under the auspices of the national organization, which was adopted, and an Executive Committee appointed, composed of L. C. Burwell, Charlotte, Chairman; the Rt. Rev. Edwin A. Penick, the Rt. Rev. Junius M. Horner, Louis H. Balthis, Gastonia; the Rev. John L. Jackson, Charlotte; Dr. Houston Hyatt, High Point; Vice-Chancellor Ben F. Finney, University of South, Sewanee, Tenn.; W. E. Holt, Lexington, and W. A. Avant, Charlotte, to carry out the plans for the camp.

As tribute to the memory of the Rt. Rev. Daniel S. Tuttle, late Presiding Bishop of the Church, whose body lay in state in the Cathedral in St. Louis, Mo., the entire Assembly stood in one minute's silent prayer.

The Executive Committee of the Assembly was authorized to send delegates

to the International Brotherhood Convention at Chicago, in the fall, this being the fortieth anniversary of the founding of the Brotherhood in Chicago.

The following officers were elected for the ensuing year: Mr. F. O. Clarkson, president; Mr. H. S. Cowell, vice-president; W. E. Haines, secretary-treasurer; and the Rev. S. R. Guignard, chaplain.

The evening session was held in the Parish House, and a delicious supper was served by the Woman's Auxiliary of St. Martin's Church.

After the supper the program was concluded with inspiring addresses by the following speakers: Mr. J. H. Cowles, principal of schools, Lexington; Mr. Edward A. Shields, field secretary of the national headquarters, Philadelphia, and the Rt. Rev. Edwin A. Penick.

The meeting was considered the best ever held by the Assembly.

Francis O. Clarkson,
President.

The Ven. W. H. Hardin preached the sermon at the morning service on Easter Day in the Church of the Messiah, Mayodan, the Rev. H. C. Mazyck, rector. There was an unusually large congregation, and the Church was beautifully decorated. This mission, though small, has an active and energetic congregation, who are doing the utmost in their power to bring forward the Kingdom of God in their community. The Rev. Mr. Mazyck has been in charge for the past three years.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

A Spiritual Healing Mission in Wheeling.

From Sunday, April 8 through Sunday, April 15, a Spiritual Healing Mission was conducted by the Rev. Franklyn Cole Sherman in St. Matthew's Church, Wheeling, the Rev. R. E. L. Strider, D. D., rector. Mr. Sherman spoke each evening in a crowded Church. Among his topics were the following: "Causes of the Church's Interest in Spiritual Healing"; "God"; "Jesus Christ"; "Prayer"; "Counsel"; "The Conquest of Fear"; and "Reserves of Power." The Mission was accorded an enthusiastic support by both the Church-going and the non-Church-going public. The sane, reasonable, spiritual note in the Missioner's teaching was especially appreciated by all who heard him. The Churches in Wheeling were profoundly stirred by the Mission. The Rev. Mr. Sherman is President of the American Guild of Health, and a year ago resigned the rectorship of St. Paul's Parish, Akron, Ohio, in order to devote his entire time to work in the interest of Spiritual Healing.

The Special Council, for the election of a Bishop-Coadjutor of the Diocese, will be held in Christ Church, Fairmont, on Thursday, May 31.

The North Western Convocation.

The spring meeting of the above-named Convocation was held in Trinity Church, Moundsville, the Rev. William Meade, rector, on Tuesday, Wednesday and Thursday, April 17-18-19. This Convocation comprises the Churches in Weston, Grafton, Wheeling, Parkersburg, Clarksburg, Williams-town, Sistersville, Morgantown, Chester and Fairmont. There was a fairly good representation of the Churches

present and the meeting was very pleasant, and in many ways was very helpful. The Rev. C. G. Cogley, of Christ Church, Wellsburg, acted as Secretary in the absence of the Rev. John Gass, Parkersburg. The Rev. S. S. Moore, D. D., rector Trinity Church, Parkersburg, preached on Tuesday evening. The business of the Convocation began on Wednesday morning, and at the opening service the Rev. O. C. Cox, rector of St. Paul's Church, Sistersville, preached. This was followed by celebration of Holy Communion. Convocation met again for business at two o'clock in the afternoon. The Rev. Jacob Brittingham, D. D., rector St. Luke's Church, Wheeling, being the Essayist, read his Essay, "The Law of Antagonisms and Its Compensations." A very interesting and lengthy discussion followed the reading of the Essay, and Dr. Brittingham was very highly complimented for his excellent presentation of the subject. After the discussion, the Rev. R. E. L. Strider, D. D., rector of St. Matthew's Church, gave, by request, a full account of a Mission held in St. Matthew's Church, Wheeling, which was conducted by the Rev. F. C. Sherman, representing the Guild of Health.

Service was held in the evening at which the Rev. Emory Towson, rector Christ Church, Fairmont, preached, and at which Bishop Gravatt confirmed seven candidates. Convocation met for business on Thursday morning, at which time parochial reports were made by several of the rectors. Morning Prayer was afterwards read, and an address given by the Rev. Frederic C. Roberts, rector of St. Matthew's Church, Chester.

The rector and vestrymen and the ladies of the Church were thanked for their hospitality, and the hearty welcome shown the Convocation. Dr. Brittingham's invitation for next meeting to be held at St. Luke's Church, Wheeling, was accepted, date to be fixed later.

J. L. F.

GEORGIA.**Rt. Rev. F. F. Reese, D. D., Bishop.****Activities of St. Thomas', Thomasville.**

St. Thomas' Church, Thomasville, the Rev. Robb White, Jr., rector, has recently undergone extensive repairs and has been repainted. The vestry is planning for an addition to the Parish House and Church School rooms, which is necessary to take care of the growing interest and numbers in the school. A Young People's Service League has been organized and meets every Sunday evening. The Woman's Auxiliary conducted a Study Class during Lent, using "Wanted—Leaders," Bishop Bratton's book. One of the speakers was one of the instructors from the Allen Normal and Industrial School, which is under the supervision of the Congregational Church in Thomasville, but its work is of interest to all who are interested in the education of the Negro. At the Easter services of this parish, the two celebrations of the Holy Communion were well attended. The offering, which amounted to \$2,500, will be applied to the repairs and building fund.

Unique Confirmation Class. The supply rector of Christ Church, Savannah, the Rev. Ellis B. Dean, of Massachusetts, presented a class of twenty-five to the Bishop on the Second Sunday after Easter. In the class were a Filipino, a Presbyterian, a Baptist, a Methodist, and the child of a Roman Catholic.

lic. Before the service of Morning Prayer, Mr. Dean baptized a little Chinese girl.

E. D. J.

WESTERN NEW YORK.

Rt. Rev. C. H. Brent, D. D., Bishop.
Rt. Rev. D. L. Ferris, D. D., Suffragan.

Girls' Friendly Society.

The Thirty-first Annual Meeting of the Western New York Diocesan Organization of the Girls' Friendly Society in America will be held in Buffalo, Teusday and Wednesday, May 1 and 2, 1923.

HARRISBURG.**Rt. Rev. J. H. Darlington, D. D., Bishop.****Fortieth Anniversary of Christ Church, Danville.**

Wednesday in Easter Week was a day to be remembered in Danville, for it was the fortieth anniversary of the consecration of Christ Church, one of the finest Churches in the country. The day began with an early celebration of the Holy Communion. The chief service of the day was a celebration of the Holy Communion at 10:30 A. M., at which the Rev. W. Evans Kunkel, of Trinity Church, Jersey Shore, was the celebrant, the rector, the Rev. Floyd Appleton, Ph.D., read the Epistle, and the Rev. Charles Everett McCoy, rector of Trinity Church, Williamsport, read the Gospel, and preached. At the conclusion of the service the Woman's Guild of the Parish served a bountiful luncheon to guests from Williamsport and Shamokin. Brief speeches closed this part of the Festival. Evening Prayer was said by the Rev. W. Evans Kunkel, and the rector, the Rev. Dr. Appleton, read an account of the consecration of the Church, which had been carefully prepared and published at the time it occurred.

The nave of St. Mark's Church, Northumberland, was used for the first time on Easter morning since the Methodists, who provided light and heat for several months, left the church at the beginning of the year. In addition to a celebration of the Holy Communion, three candidates received Holy Baptism. Plans are under way to start a Church School in this resuscitated parish. The Rev. Dr. Appleton, rector of Christ Church, Danville, is in charge of this station.

Extensive repairs in Church and Rectory have made the beginning of the rectorship of the Rev. Dr. Lamb, at St. John's Church, Huntingdon, quite auspicious.

A. A. H.

BETHLEHEM.**Rt. Rev. Ethelbert Talbot, D. D., Bishop.****Convocation of Reading.**

The spring meeting took place in St. Luke's Church, Reading, Pa., April 16 and 17. It was a very interesting session. Conjointly with the meeting was arranged for the unveiling of a tablet, bearing the names of those who had gone forth to war from the parish and with stars for those who did not return.

The Church was packed with people. Very many ex-service men in uniform were present. Major-General Price and his staff were present. He made the dedicatory address. The Bishop read the prayers.

Then the Rev. George Craig Stewart, D. D., preached the sermon, relating in his fascinating way many incidents and events of the war. The arresting point was made that, "We are not ex-service men. We have not been discharged. We must continue the fight for a better nation, clean politics, a redeemed humanity, a war free world, a unity of nations."

The second day of the season, Tuesday, April 17, Dr. Stewart held a conference with the clergy in which he gave a picture of his working day in a large, busy parish.

The Quiet Hour was conducted by the Rev. Frank L. Vernon, D. D., rector of St. Mark's Church, Philadelphia. His subject was the Worshipful Side of the Prayer Book.

The Bishop and Executive Council met on April 18, in Nativity Church Parish House, Bethlehem. It was decided to continue the work of the diocese as at present and make no retrenchments, believing that the two good laymen who undertook to raise the deficit will succeed. This is cheering news, as many think of retrenchment as a synonym for tragedy when it comes to Church work.

H. P. W.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

New Mission Established.

Knoxville is to have a new mission to which the name of St. James' has been given. The mission has been established by St. John's Church (the Rev. W. C. Whitaker, D. D., rector) with the hearty cooperation of the Mission Church of the Epiphany, and property has been acquired for the use of the mission. The location is in a thickly settled and growing section of the northern part of the city, about a half mile north of Epiphany Mission. The Rev. LeRoy A. Jahn, of Wisconsin, will have charge of this mission, under the direction of the rector of St. John's Church and will serve both missions on the North Side. The material for a good congregation is already in sight. A large two-story house will be used for the present for all mission purposes. The immediate cost of the establishment of this work is practically in hand, being \$10,000.

Memorial to Bishop Beatty.

In St. John's Church, Knoxville, on Sunday, April 22, a double clergy stall was dedicated in memory of the late Bishop Coadjutor, the Rt. Rev. Troy Beattie, D. D., who died just one year ago. The memorial represented the love and affection of about one hundred members of St. John's Church.

WESTERN NORTH CAROLINA.**Rt. Rev. J. M. Horner, D. D., Bishop.****The First Convention.**

The first annual convention of the new Diocese of Western North Carolina (held in Hickory, April 18), is now a record of diocesan history, never to be forgotten by Carolina Churchmen. During the year of 1922 the Church folks of Western North Carolina not only brushed aside its temporary name of "District" and became a Diocese with bright and happy anticipations, but from the submitted reports of many sources of parochial and diocesan life and organization, "bigger things for

the Master" were indelibly stamped upon the faces of the Bishop's family in convention assembled.

Nothing spectacular was noted during the two days the Convention was in session. Southern oratory was even lacking, but there was earnestness in spiritual prayers and thoughts to interpret the Master's mind in daring to do His Will in all things pertaining to His Kingdom.

Bishop Horner's annual address spoke of diocesan matters in optimistic terms, while the diocesan treasurer reported for the first time in years that there was a balance of several thousand dollars "in hand" from the various funds. So the "Baby Diocese" can now walk somewhat by itself.

The presence of the Rt. Rev. Thos. C. Darst, D. D., of the Diocese of East Carolina, during the first day, and half of the second day, spelled enthusiasm for all matters pertaining to General and Diocesan Missions, and general comradeship in reaching out our stakes in parochialism. The democracy of East Carolina's Bishop makes him at all times not only a Prince in the House of Bishops, but a man amongst men. This element in human character is so powerful that the great Church of God must rally to her leadership more men like the humble Bishop of East Carolina.

The good Bishop (Darst) promised to return to Western North Carolina during the month of July to help to carry over the Church's "Program Presented."

Addresses were heard from some six visiting clergymen along lines which help to make up our conventions, but need no special commenting.

Our four Mountain Schools reported successful terms and material and spiritual progress.

Valle Crucis rejoices in the coming of the Rev. James P. Burke as Headmaster of the School and rector of the Churches at Valle Crucis and Blowing Rock.

Christ School, Arden, a School for "manly boys," has had a most successful year under the leadership of the Rev. R. R. Harris, rector.

Patterson School, another School for boys, but in the "Happy Valley" of Caldwell County, is steadily extending its influence and has had a capacity session.

J. N. G.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, Coadjutor.

One Hundredth Anniversary of Christ Church, Mobile.

In services fittingly impressive with reverence for the early Protestant workers of a new country, and attended by a large delegation of prominent Church workers of the entire South, the one hundredth anniversary of the founding of Christ Church was celebrated for three days, beginning with early Holy Communion Sunday morning, April 8.

At the eleven o'clock service, of which the Rev. Dr. Matthew Brewster, of New Orleans, a former rector, was in charge, all inter-parochial Church Schools held a procession and rally.

Monday the services were commemorative of the founding of Protestantism in Mobile, and were under the direction of Dr. Ogden, pastor of the Government

Street Presbyterian Church. The first service held in Christ Church was conducted by a minister of that denomination and Dr. Ogden was selected for this reason. Ministers of other denominations present and taking part in the services were the Rev. Albert E. Barnett, of the Methodist Church; Dr. John W. Phillips, Baptist, and the Rev. John R. Havener, Christian.

The services came to an end on Tuesday evening, when the special anniversary service was held.

One hundred candles, representing the record of a century, glowed brilliantly in the chancel and at the opening of the services the historic bell which was wrested from its base in the belfry and hurled into the interior of the building by a storm in 1906, was tolled once for each year of the existence of the Church. The bell was not broken in the fall but was never replaced in its original position and was rung Tuesday night for the first time since the incident. It now rests at the edge of the steps at the front entrance.

The Rev. Dr. Louis Tucker, rector, announced at the beginning of the services that approximately two-thirds of the funds necessary to relieve the indebtedness of the Church had either been collected or pledged and confidence was expressed that the remainder of the sum will be materially reduced within a few days. A special committee was named to handle this matter and deep gratification was expressed at the progress already accomplished.

The lesson was read by Dr. Brewster, of New Orleans, and the principal speakers were Bishop McDowell, and Bishop Green of Mississippi.

Bishop McDowell, who delivered the anniversary address, emphasized the priceless heritage and glorious opportunity of the members of Christ Church and suggested that the slogan for the second century's program might well be, "I am among you as he that serveth." During his address Bishop McDowell spoke of the changes which have developed in religious history and urged the constituency of Christ Church to look forward to the future with enlarged vision.

Bishop Green, at the beginning of his address, extended the felicitations of the Diocese of Mississippi to Christ Church upon its completion of a hundred years of existence. He told of the close relationship that has existed between Alabama and Mississippi and of the simultaneous developments in the two states.

Christ Church carries the distinction of being the oldest Church in Mobile and is one of the oldest Protestant Churches of the entire Southland. In early days of Mobile's history at this famous old building there gathered Church workers of every denomination to take part in worship and in discussion of religious subjects.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Christ Church Celebrates Ten Years With Mr. Mead.

The evening of Friday, April 13, 1923, will long be remembered by the people of Christ Church, Roanoke, for at that time they celebrated in a most inspiring way the tenth anniversary of the coming to the parish of its present rector, the Rev. George Otis Mead. Many changes have come in the life of Christ Church—chiefly in the form of blessings—during the past decade.

In 1913 the congregation worshipped in the little Church at the corner of Church Avenue and Commerce Street,

with a seating capacity of about one hundred and eighty. There were no Sunday-school quarters and the Primary Department had to use the vesting room. There was a total membership in the Sunday School of perhaps one hundred and twenty-five. The total parish receipts of \$3,690 for the year ending at Easter, 1913, included a Sunday-school Lenten Offering of \$111.20 and the Easter Offering of \$536 for the rectory debt.

Mr. Mead, who was then located at Christiansburg, Virginia, accepted the call to Christ Church on three conditions: 1. That there should be an annual every-member canvas for missions; 2. That every member of the vestry should attend Sunday School; and 3. That proper buildings and equipment should be provided as the needs of the parish should demand.

He preached his first sermon to his new congregation on Sunday, April 13, 1913, and one month later the men of the parish met to take initial steps toward fulfilling the first condition of his coming. As a result of this meeting two hundred members subscribed about \$2,000 for current expenses, and \$800 for Missions. In the following November the congregation decided to build a new, modern church and Parish House. The Parish House was erected first and was used for the first time on September 18, 1917. In the spring of 1918 the first services were held in the Church proper.

The beautiful gray stone Church and Parish House stand at the corner of Washington Avenue and Franklin Road. The entire plant, the contract price for which was \$37,000 (the buildings complete but without furnishings) could not now be reproduced for \$125,000. The Church seats about five hundred persons. The membership of the parish ten years ago was two hundred and eighty-two. Five hundred and seventy-seven have been added and exactly two hundred and eighty-two have been lost, so that the present number is five hundred and seventy-seven. Receipts from all sources in 1922 amounted to about \$20,000, while the Sunday-school Lenten Offering presented at Easter just past was \$1,380. Additional mite-boxes since brought in have raised this figure to \$1,406. As the parish begins on its next decade it finds that, notwithstanding the large amount of room in the Parish House, the Sunday School, which now has a membership of four hundred and twenty-five is over-crowding every available space and there is the very apparent necessity for increasing the Sunday-school facilities in the near future.

In order that all these things might be fittingly celebrated, a handsome reception was held in the Parish House Friday evening, April 13, in honor of the rector and his wife. In the receiving line were Mr. and Mrs. Mead, Bishop and Mrs. Jett, and the members of the vestry and their wives. Mr. G. T. Greer acted as master of ceremonies, and appropriate talks were made by Mr. M. A. Smythe, Bishop Jett, and Mr. Mead.

Beautiful floral decorations, orchestra music and refreshments contributed to the pleasure of the evening, while large numbers of those present brought gifts of various kinds as tokens of their love for Mr. and Mrs. Mead.

It is interesting to note that the present vestry of twelve includes every one of the eight who were on the vestry that called Mr. Mead to Christ Church ten years ago.

T. A. S.

(Continued on page 23.)

Family Department

APRIL

1. Easter Day.
8. First Sunday after Easter.
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. Wednesday, S. Mark.
29. Fourth Sunday after Easter.
30. Monday.

Collect for the Fourth Sunday After Easter.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Collect for St. Philip and St. James' Day.

(May 1.)

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

For the Southern Churchman.

Resurgam.

Julia W. Cockcroft.

Day draws near to night.
The darkening sea and lowering sun
Together melt and, mingling into one,
Create a glorious, golden hour,
Which fades with sinking of the sun.

Life draws near to night.
And what we have been, or hoped to be,
God melts together, like the sun and sea.
Then of His all-forgiving power,
Is born anew—our chance to be.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Sanhedrim Council Concerning Lazarus.

Rev. Louis Tucker.

"Then many of the Jews which came to Martha and Mary and had seen the things which Jesus did believed on Him. But some of them went their ways to the Pharisees and told them what things Jesus had done."

This belief was no small thing. It was theoretical conviction that Jesus was God, in the families of the ruling party in Jerusalem. Imagine an ardent Roman Catholic who discovered that his family had become Protestants. The belief was theoretical, not practical; but it was enough to madden the Sanhedrim.

Edersheim makes the raising of Lazarus Thursday afternoon and the Sanhedrim meeting Friday morning. Most incline towards the raising as on Friday morning and the Sanhedrim meeting on Friday afternoon. At any rate, there was a Sanhedrim meeting.

Something had to be done quickly, for the event meant a national cataclysm.

To us, in a country with modern communication and large areas under one civilization, the political effect of a local religious conviction seems practically nil. If New York or Chicago were suddenly to become religious it would not affect the political sovereignty of the United States. Any great modern city going mad over religion strikes us as humorous, for we cannot imagine any great city making a sudden change in morals. But Christ put into the world the connection between religion and morals—or revived and expanded the ancient and forgotten connection. In Roman times religion was apart from morals; and any great city might easily change its opinion, provided it felt free to be just as wicked as before. Communication was slow. A revolt, if not put down locally, might flourish for a year or more before Imperial troops could be brought. Fighting was done with swords, spears and catapults, and any blacksmith could make all three. It was as if any mob in a modern city could make modern high-power rifles, seige-guns and ammunition in a few days. The whole Roman Empire, Syria especially, was divided into unamalgamated races occupying a tiny area each, and any one of these little areas might go mad and revolt without restraint by the others. Palestine was a small land, mountainous, protected by deserts, and possessing an ancient civilization. The nearest parallel now would be one of the native states deep in the mountains north of India. But, secluded as it was, Palestine was then at the centre of the world's commerce, where the trade-routes converged, and India is not.

Then gathered the Chief Priests and Pharisees a council. Their argument contains suppressed clauses. It would, in full, be not unlike this:

"We are priests of God's true Church. This man opposes and condemns us. He is therefore working against God. He does many miracles; He therefore uses the power of the devil. The outcasts and common people are in sympathy with Him and against us. If we let Him alone they will believe in Him. But He is of royal blood, heir of David, and by inheritance our rightful king. If they believe in Him they will dethrone Herod and revolt. We will lose our place and influence; Rome will defeat His armies, and Rome destroys nations which revolt. Above all, this man never hurts anybody. He has miraculous power yet never uses it to injure any one—which must be because Satan is not permitted to hurt the chosen people of God, for He has certainly been angry with our agents at least once. Rome never spares anybody. Therefore, if we oppose Him, no one will be hurt but Himself. If we do not oppose Him the whole nation will be destroyed, and we with it."

Yet there was enough dissent to cause hesitation, for the High Priest closed debate with a reproach for indecision. Nicodemus was favorable to Our Lord, as was Joseph of Arimathea, and they must have headed a party, disgusted with the administration, since the financial prizes of the government were held by the sons of Annas, of the family of Caiaphas. The Sadducees, who were agnostics and laughed at the supernatural, must have been lukewarm. Politically they were allied with the government, the High Priests being Sad-

ducees; (much as if the Archbishops of Canterbury and York now should be advanced Higher Critics of the destructive type). Sadducees disbelieved in all miracles, and therefore were profoundly convinced of Jesus' innocence of alliance with the devil, and indifference to the charge that He blasphemed against God. It shows political insight that the High Priest, Caiaphas, chose the one thing which could unite all except two or three personal friends against Jesus. It must have been a dramatic scene. It was a formal meeting, for the High Priest presided. The responsible heads, the chief men of the Jewish Nation, were present. The meeting had come to no decision, as the reproach with which Caiaphas opened shows. The jarring factions were at a deadlock. He said:

"Ye know nothing at all nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not."

St. John tells us that, by virtue of his office, the High Priest prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God scattered abroad. It was the last prophecy in Israel. From that day no light from above has come as prophecy to God's chosen people.

Caiaphas satisfied the Pharisees. They were content that Jesus should die to save the people—or for any other reason. He satisfied the Sadducees. They did not believe Our Lord guilty of dealing with the devil; but they did believe that He was a disturbing element in politics. The only unsatisfied group was composed of Our Lord's personal friends. One of these, at least, protested: for Joseph of Arimathea, "Was not consenting unto His death." Some one brought or sent news—we suspect it was this same Joseph—and Our Lord left Judea. Yet the matter was not fully ripe. The Sanhedrim issued no orders. They only "Took counsel together to put Him to death." Some accusations for which a Roman official would inflict death must be brought against Our Lord and proven. He was guilty of nothing. The problem required consultation.

For the Southern Churchman.

Conservation of Energy.

Alan Pressley Wilson.

The description of the operation of a powerful electric locomotive is most fascinating, even to a layman, and especially does he delight in learning the way in which energy is renewed and conserved.

The climax of inventive genius seems to be reached in what is known as "regenerative braking," whereby the movement of the train on down grades, instead of consuming electric current, actually generates it while traveling onward, and by which at the same time the speed of the train is kept under perfect and continual control.

It is claimed for this scientific marvel (which, indeed, has been tried out thoroughly and adopted recently for service on steep grades on one of the western railroads), that it provides the maximum of safety; eliminates wheel, brake-shoe and track wear, as well as overheating; insures a uniform speed and recovers from twenty-five to fifty-two per cent of power.

"Create in me a clean heart, O God! and renew a right (constant) spirit within me." This was the prayer of the Psalmist, and should be ours in this busy, workaday world. The demands upon our time, energy and spiritual power are calculated to sap our very

life. Our mode of living has tended likewise toward complete nerve and energy depletion. We have used energy and nerve force faster than it could be renewed—indeed, in many instances, we have used it in such a way as to preclude Nature's restoration.

Physiologists tell us that a moderate use of the powers a wise Providence has provided is followed by recuperation in our rest periods. Many of our faculties are improved and strengthened by wise use and it is quite possible for one to "grow old gracefully." But in this day and generation we have gotten away from wise use and have been guilty of foolish abuse. Thus it is that we have used up both faculty and the germ whereby that faculty recovers its equilibrium.

Our ancestors lived to a ripe old age and enjoyed the use of every faculty until the very last. Then it was that the first tables used by insurance companies for determining the average expectation of life were compiled. Since that time a radical change has been necessary and the present average expectation is much lower than it was when the tabulations were originated. We have shortened, by our wilful abuse, the time which under ordinary living conditions should be ours to enjoy life and during which we might look

" * * * up through Nature to Nature's God."

Thus by our physical deflection we have lost spiritual conception.

There are likewise times when our footsteps have wandered from the straight track mapped out by the great Engineer of the Universe. Our supply of energy should have taken us into the great Terminal of a long and useful civic life, yet we have "jumped the track" and used up our fuel in aimless wandering.

Then it is that we remember the Psalmist's prayer and take it for our own. Sick at heart and enervated by the struggle to regain our physical balance and mental poise we, too, may cry out for a renewal of all that is best in this life that we may be fitted for eternal life.

Then—but sometimes when it is too late—we learn with the prophet of old that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It may not be too late to learn **regenerative braking**: it may be that with the help of a sympathetic medical adviser we may learn to create energy so that our speed through the balance of the journey of life may be kept under continual and perfect control. We may yet bless the day when Nature threw us down that she might help us to help ourselves to get up and walk manfully through life.

The Dragon and Its Day.

There are ghosts in the shadowy corners of the Red Dragon. I saw them the other day as I sat before the glowing embers of the wood-fire on the wide and hospitable hearth and watched the flames nod and blink at recollections conjured up by the rector of St. George's, as he told me the story of the place. They are friendly ghosts though some are ragged and unkempt, with eyes bleared from too much looking upon the wine when it was red; and some are gaunt from hunger; and some are bearded giants whose lips hang loose with curses while their hands clench ready for blows. Friendly all, these ghosts, for none ever came into the

warmth and light of the Dragon but he was seeking company and cheer. In the old days they lingered there to sleep, to wrangle, to sing, to pray, to fight, while the fire crackled on the hearth and the smoke from a hundred pipes curled into the rough-hewn rafters. Today they linger still, profane and gentle, rugged and weak, proud, abject and alien, in the smooth-ceiled angles of the mellowed room. One glimpses them lurking behind the neat chintz curtains at the windows. One finds hints of them beneath the orderly array of magazines on the great reading-table, the scars in whose grain bespeak their lasting presences. One sees them in the splotches on the polished floor, faint figures grimly eloquent of joyously gory encounters and fistic victories. While at the place where on Sundays the altar was wont to rest, let down by block and tackle from the joists above, pale figures waver in the falling twilight, dim spectres of thoughts and dreams and happy memories once brought in honor to that holy place. Ghosts, indeed, a rare and motley company!

Other times and other manners! The day is past when the Red Dragon, as a frontier mission of the Episcopal Church, served as the amusement rendezvous for as rough and lawless a band as ever filled a beer-mug with twenty-dollar pieces for a sky-pilot. The building of the Copper River and Northwestern Railway, which brought Cordova into existence, and in its train three thousand pick-and-shovel men, lumber-jacks, engineers, dynamiters, surveyors, clerks, adventurers and what-not, has long since been completed. The twenty-six saloons that graced the business street of the town have given way to ladies' specialty shops and fancy groceries. To share the honors with the Red Dragon as a social gathering-place have come the Elks', Eagles' and Masonic Halls, the Northland Club and the Empress Cabaret, not to mention the movie! There is no longer any lack of a decent place for men to gather. There are no longer men to fill such a place. The three thousand workers that floated in with the ties and rails have floated out again, or remained to settle down in homes of their own. The ubiquitous phonograph has vanquished the town piano. And three Churches have grown up where none had grown before. The old day of the Dragon is gone. With its crew of wasters and gentlemen, workers and strays, Indians and dogs, its original mission has passed. Where once a hundred wayfarers sat in a murk of tobacco-smoke over poker and billiard games, today a dozen young fellows from the railroad offices and a few of the elders about town play chess or solo and read the late magazines. Evenings that once gave occasion to pugilistic bouts and verbal combats, now serve for socialables by the Women's Guild. The Outlook has supplanted the Police Gazette for popular reading, and contributions to the Dragon's support are tendered by personal check on local banks instead of by furtive deposits in the old donation-box.

Times have changed. We pioneer now by electricity to the accompaniment of radio concerts. For the stir of the old frontier days we have substituted jazz. Mr. Volstead and Mr. Hays have relieved the missionary of many of his former concerns. Red Dragons have ceased to be red, and, outwardly at least, the riotous are no more.

Who shall say that we have fallen on evil days? Shall it be the ghosts that lurk there in the shadows, peering out with wondering eyes upon the peaceful scene? There is the boy that

mushed over fifty miles one night because he "had to get at a piano," played Brahms and Chopin for twenty-four hours at a stretch while the Dragon gentry gathered round enthralled, and then with a farewell wave of the hand, mushed back again. And there is the handsome and inebriate Captain, who used to lurch in of evening, abstract a volume of Kipling or Stevenson from the Dragon shelves and lurch out again, and who, after having cut his own throat in a drunken delirium quoted Patrick Henry with grim humor. And there is the thin and wiry cowboy lad from down Arizona-way, with the marks of the spurs still fresh on his high-heeled boots, who toted wood for the Dragon to pay for a meal, and then sat on the hearth and wrote perfect Alexandrine verse. . . . Shall the ghosts of these find fault with the quietude that has fallen on the place? Shall the roisterers and strays? I think not. For whether or not they knew it, the thing their souls were seeking then through book and pencil and key, through billiard game and fistic bout, is the thing that is here today in the Dragon's twilight. Sincerity, beauty and truth—out of the turbulence of the old days the spirit of these persists. And if sometimes in the colorlessness of ultra-respectability one is moved to lament the passing of more vivid times, there is balm in the knowledge that the essence remains, that vital pigment which, through all the days, tinges with ruddy hue the eternal current of life.—Katherine Wilson, in *Alaskan Churchman*.

For the Southern Churchman.

Sorrow.

L. C. Cummings.

To bear sorrow bravely is to help others to bear it well by looking beyond, and not into the present darkness.

Sorrow is a crucible, which in destroying refines, and out of it have emerged the strongest souls.

Often self-centered sorrow needs instead to direct itself, to the joy and release of those it loves from the bondage of earth.

The importunate longings of bereavement, which no human sympathy can assuage, must be stilled, and the secret of prayer discovered, not so much as means of obtaining, but as means of doing without, and thus to become strong in the Lord, nobly to meet the events of life.

The captain of the tempest-trying ship on a dangerous coast feels joy in his heart, in the midst of storm, that those dear, though absent from him, are safe in the shelter of home.

Christians, believe that the dear ones vanished from earthly sight are safe in the haven where they would be! When faith shall be changed to sight, then all sorrow shall be turned to joy and reunion with those, for whom now in our blindness we mourn.

"No longer doubt, nor fear nor grieve, Nor even on thy sorrow dwell;
Past, present, future, calmly leave
To Him, Who doeth all things well."

The first five minutes after awakening in the morning is the crucial period of the day, and sets the key of the day's life. If morning by morning we deliberately use these few moments for the set purpose of rejoicing in the Lord, nothing can come that day that can find entrance into a heart filled with joy.—Selected.

For the Young Folks

For the Southern Churchman.
Comfort.

Alice B. Joynes.

Though the skies be overcast,
Think not storms will always last,
Gloomy days will soon be past.

Sunshine follows after rain,
Loss will soon be changed to gain,
Joy will take the place of pain.

Never be downcast by grief,
To your heart will come relief,
Heaviest storms are often brief.

Try the sunny gleam to find!
Clouds are always silver-lined,
Joyous days are close behind.

Raise your spirits, dry your tears,
Give no place to gloomy fears,
Now it rains, but soon it clears.

For the Southern Churchman.

What a Blackbird Saw.

The Rev. Percy Foster Hall.

Long ago, in a rich man's garden at Jerusalem, a glossy, bright-eyed blackbird lived a very happy life. The garden was his home. There was no nook or corner of the garden that he did not know all about. Its tall trees and thick bushes were his sleeping chambers, his parlors, his music rooms and his playhouse; its flower beds and lawns were his dinner table; and in the clear water of its fountain he took, with much splashing, his daily bath. A pleasant life had the blackbird and his friends as they flew and chattered in the sunshine, with their silken plumage and sharp beaks.

But there came three days when the strangest things happened, which disturbed the blackbird very much, and which he never understood.

It was in the early spring, when the grass was sprouting afresh, green and tender, and the flowers and leaves were peeping out.

All of a sudden, when the sun was in the South, warm and bright, darkness fell as if it were night.

How puzzled was the blackbird. The shortest day by far that he had ever known! He flew to his bedroom and tried to sleep. But in a few hours the darkness, with a curious shaking and rocking of the trees and the ground, passed away as suddenly as it came; the sun shone brightly towards the West; and all the birds came down and began to hunt for their supper, for they were hungry.

Before they had finished supper, they were disturbed again. A party of men and women entered the garden and they carried with tender care a Burden, still and quiet. Right through the garden they went to the rocky wall at the back, where, with much labor, they rolled away a great stone, and the blackbird saw a cave. The people were busy there for some time, in the glow of the setting sun, going in and out of the cave and talking and weeping, and there they laid the still Form they had brought. It was to the blackbird all very strange and unheard of. Presently they rolled the big stone carefully in front of the cave, and slowly and sadly left the garden, as the night drew

on and the moon rose, calm and beautiful. The blackbird in his sleeping-place put his head under his wing, glad that this strange day was over.

But very soon there was another alarm! The gate opened and shut. Voices were heard, and the tramp of heavy feet. Men with steel helmets and shields and swords and spears marched through the quiet moonlit garden, and they bore torches, flaming and smoking. At the cave shouts of "Halt!" were heard, and before long a fire was lighted in the garden. The poor, sleepy blackbird was much annoyed and troubled, and again and again through the night he was awakened by the movements of the soldiers and commands of the officers. It was as bad a night as he ever knew.

The next day was not much better. It was the Sabbath, when the gardeners did not work, and usually the garden was quieter than on any other day. But three or four times on this day, the birds were scared by companies of soldiers coming and going, and there was not the accustomed peace.

That night, too, was as bad as the other. How could a blackbird sleep, among torches, fire and shouts? And to crown all, as the long, weary night was drawing to its end, and the sweet air of dawn was beginning to be felt, the trees and the ground rocked and shook again sickeningly, and caused all the drowsy birds to flutter in confusion, twittering in fright. The blackbird, flying aimlessly near the cave, saw the big stone was rolled away; a shining figure sat on it, with great wings like a mighty bird; the soldiers were lying on the ground as if dead, until one by one they got up and staggered from the garden as fast as they could go. The blackbird was glad to see that!

Presently, through the dark, some women came with bundles in their hands. They hurried to the cave; but soon the drowsy blackbird saw them go away again, and two men came running hard, one after the other, breathlessly. Into the cave they looked and went; then came out, talking very joyously; and they left the garden quickly, just as the sun began to rise, and the birds awoke for the day and began to chirp, "Good-morning."

Now the blackbird, at his breakfast, saw one of the women coming back, slowly, as if very weary. She knelt near the open, deserted cave and began to sob and cry. It puzzled the blackbird terribly. He had never seen anything like this before in his garden, and he flew here and there, and cocked his head on one side and studied everything with his bright eye, and again wondered what it was all about.

He saw a now a Man, who spoke to the sobbing woman. At first she would not look at Him, but continued weeping. He spoke again, and she looked up and exclaimed in joy.

The garden was soon left empty, and except the gardeners and the owner, whom the birds knew very well, the blackbird saw no one that day.

After that the garden, by day and by night, was peaceful as ever; but the blackbird often wondered what it all meant.

He never knew, of course.

But you and I know, don't we?

And every year at Easter, we love to think of that garden, and to remember how, in spite of Roman soldiers

guarding His closed and sealed tomb, Jesus, Our Saviour, rose from the dead, and appeared to Mary Magdalene and the other women with words of love and cheer.

Her Words.

My mother has the prettiest tricks
Of words and words and words;
Her talk comes out as smooth and sleek
As breasis of singing birds.

She shapes her speech all silver fine,
Because she loves it so,
And her own eyes begin to shine
To hear her stories grow.

And if she goes to make a call
Or out to take a walk,
We leave our work when she returns
And run to hear her talk.

We had not dreamed these things were
so,
Of sorrow and of mirth;
Her speech is as a thousand eyes
Through which we see the earth.

God wove a web of loveliness
Of clouds and stars and birds,
But made not anything at all,
So beautiful as words.

They are as fair as bloom or air,
They shine like any star,
And I am rich who learned from her
How beautiful they are.
—Anne Hempstead Branch.

The May Queen.

Edna Ray came into the kitchen like a small whirlwind. She threw her books on the table and danced up to her mother with shining eyes.

"Oh, Mumpsie, dear, we're to have the loveliest May celebration, and the girls think I'm mos' sure to be 'lected May Queen; at least, all my class is going to vote for me. Won't it be just too jolly?" Mrs. Ray put her loaves carefully in the oven and looked up smiling. "Why, yes, dear, and it is very nice for the girls to want you." Edna's bright face clouded for a moment.

"Course, I'm not sure," she said slowly. "You see, there's Lucy Mason; she's a real nice girl, and some of the girls are crazy for her to be queen, but—" Edna hesitated, then she added hopefully, "at recess Mary Deane said she just knew I'd get it. I don't believe Lucy'd have time to study her part or have a pretty dress, for they're so poor and Lucy has to help an awful lot at home."

"If she helps her mother, that is much better than studying to be May Queen," said Mrs. Ray; "but of course, little daughter, as you are so anxious for the honor, I hope you will get it."

Edna was an only child, and sometimes Mrs. Ray wondered if she were not a little bit spoiled, there were so many aunts and cousins to pet and do for her.

Every day Edna had something new to tell about the preparations for the May celebration.

"It's going to be just wonderful," she said. "The little weeny girls are to be pages and hold up the queen's train, and, oh, mamma, Aunt May said she'd lend me her white lace dress and fix it for me; wouldn't that be lovely?"

Aunt May was the youngest of Edna's aunts and made a great pet of the little girl.

But the next day mamma, coming in a little late, looked about for Edna. She was nowhere to be seen. It was

past school hours and Mrs. Ray wondered a little. She looked at Edna's hat lying on the bed in the little white and blue room, and a puzzled expression crossed her face. Then all at once a low sob sounded from the closet where Edna's clothes hung. There was another, and then Mrs. Ray crossed the room and, opening the door, stood looking down at a crumpled heap huddled on the floor.

"Why, Edna, Edna child, whatever is the matter?"

Stooping, she lifted the little figure in her arms and gathering her close, kissed the tear-stained face. Then she sat down in a low rocking chair, and when the sobs had lessened, whispered:

"Now tell me, dear, what is it?"

And between sobs Edna told her.

"I wasn't lectured after all, Mumpsie! Lucy beat me by just two votes. Oh! I just can't bear it; I knew all the part, too, and the girls all said it was horrid; I was so sure."

Mamma was silent for a little. Then she said gently: "But, my darling, if Lucy is elected fairly, you must try to be glad for her. You know you told me she did not have a very easy time, and my little girl must try and overcome her disappointment and be glad for Lucy to have this one good time."

"Think of how much you have," continued mamma, "and try to be brave over this disappointment, for now is the time for us all to be courageous and unselfish to others."

Edna thought a great deal about what mamma had told her, and when Mary Dean said how horrid she thought it was, Edna answered soberly: "I'm try'n' not to mind, but it's awfully hard."

A few days later Lucy came to Edna at recess; her eyes showed that she had been crying, but she tried to smile.

"I reckon you'll have to be queen after all, Eddy," she said. "You see, my aunt's sick and has to go to the hospital, and mamma'll have to go over every day and look after things for her, so of course I'll have to stay home and take care of the baby, and couldn't possibly get to the practicing. You know we're to practice afternoons."

Then she added wistfully, "Maybe it's just as well, for I haven't any pretty dress to wear, only my old white organdie. Mamma said she'd fix it up for me."

Edna did not say anything, and Lucy exclaimed in surprise: "Why, I thought you'd be so glad, Eddy!"

But Edna found all at once that she wasn't glad; she was sorry for Lucy, ever so sorry.

And the next day she came to Lucy, her eyes sparkling.

"Lucy Mason," she cried, "I've the loveliest plan. I've told it to mamma and she says it's all right. You're going to be May Queen; yes, you are, too, and I'm goin' to your house practicing afternoons and take care of little Joe. I can wheel him out in his buggy, like you do, an' play with him. And, oh! Lucy, Aunt May says she'll fix her lace dress for you same as she was goin' to do for me. It isn't new any more, but it's beautiful like all Aunt May's things."

Lucy's eyes filled with tears. "I didn't know what a lovely girl you were, Eddy," said she. "I—I did want to be queen; I've never had anything like that."

"Well, you're going to be," cried Edna, hugging her, "and you'll be the nicest May Queen ever was."

And when the day of the celebration came it was hard to tell which was the happier of the two little girls. Which do you think?—Presbyterian Advance.

For the Southern Churchman. Goldenrod.

Carter Wellford Jones, age 9.

Oh, goldenrod, oh, goldenrod,
You look so pretty there
And little birds and butterflies
Go fluttering everywhere.

With your pretty yellow bonnets
All blowing in the air
Just see if you can match it
And try it if you dare!

You look so very pretty
All sparkling everywhere,
'Tis a shame to go and pick you
For you look so pretty there.

Daniel!

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at Church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the Church.

"Dan," said Willie, "it is better here than in Church, for you can hear every word, and don't get pickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell on his ready ear. Dan at once ran to the church through the vestry door. He stood on his hind legs with his forepaws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again the sharp barks said, "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms and said:

"Please 'scuse Dan, papa, I went to asleep and he runned away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could.—Exchange.

The Apple Tree Nest.

One bright morning in March Marjorie was awakened by a sound that made her jump out of bed, and look out of the window.

"Harry," she called, "I'm sure it's a robin."

Again the warbling notes sounded, and this time the two children could see the bird's bright red breast as he hopped about on the lawn looking for his breakfast.

They dressed quickly and went out to see if they could find him, but he had flown away. Toward night it began to grow cold, and the next morning the ground was hard with frost.

"O Harry," said Marjorie, "let us put some crumbs out! I'm sure our robin will want something to eat this morning."

They scattered some bread crumbs on the lawn, and then they waited. Before long the robin appeared. He hopped about pretty stiffly, but he found the crumbs and had a good breakfast. The next day it snowed, and every morning for a week the children scattered the crumbs over the lawn for their robin friend.

Then it turned warm and the robin sang merrily. One day another robin came with him. They flew in and out of the old apple tree, and did not seem a bit afraid of the children.

"Oh," said Marjorie, "I believe that it is Mrs. Robin, and that they are looking for a place to build a nest! I wonder if we can help them."

They ran into the house and asked mother about it. She explained that robins liked to build their nests with strings, so the children put some string out on the grass. Pretty soon father robin flew down, picked up the string in his bill, and flew back into the apple tree. Every day Harry and Marjorie furnished string for the birds until the nest was finished.

One day they were very much excited. From the window they could see a speck of blue.

"I believe it's an egg," said Harry.

That evening father lifted them up so that they could see the beautiful blue eggs in the nest, and then he made them promise that they would not go near the tree until the little birds were hatched. It was very hard to obey, but they were so glad they had obeyed when they saw three wide-open mouths above the top of the nest.

They watched the little family until father and mother robin had taught the little birds to fly. Now the apple tree is deserted, but the children are sure that the firm warm, sunshiny day next spring, Mr. and Mrs. Robin will be back again.—Sunbeam.

Blindfold Drawing.

This is ever so much fun to play on the stormy afternoon when you cannot go out of doors, and the next door children come in to spend a little while with you in the playroom.

You can use the playroom blackboard for the game, or, if there is none, pin a large sheet of wrapping paper up on the wall. It will be easy to draw on this with your large colored crayons.

First of all, draw a tall, green Christmas tree on the blackboard or sheet of paper. It is not hard to do this. All that is needed is a wide, straight trunk, and some branches that stand out straight on either side. If you have trouble making the kind of tree you would like, your mother will draw it for you.

Then give each of the children a colored crayon, and tell them that they are to draw balls to trim the tree, each in turn, and with their eyes blindfolded. Fasten a handkerchief, as you do for blindman's buff, over the eyes of a child, lead him up to within reach of the picture, turn him around two or three times, and then ask him to put his ball on the tree.

Very likely it will not be drawn on the tree at all, for it will be hard to remember, with one's eyes shut, just where that tree and its branches are. But if a child is so successful as to make a red ball with his crayon right in among the green twigs of the tree, he certainly deserves his prize of a big red apple, doesn't he?—The Mayflower.

How instinctive and natural the impulse is, when a man has found Jesus Christ, to tell some one else about Him! Nobody said to Andrew, "Go and seek thy brother." If a man has a real conviction, he cannot rest until he has shared it with some one else.—A. MacLaren.

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 etc."

"We cannot separate religion from do-
 mesticity."

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 gion needs the family."

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 ed in the home."

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NOTICE.

Diocese of West Virginia, Charles Town, March 13th, 1923. In accordance with a resolution of the 46th Annual Council, meeting in Christ Church, Bluefield, January 24-27, 1923, and acting under the provisions of Article VI and Article VII of the Constitution, the Bishop and the Standing Committee of Diocese of West Virginia, unite in calling a special Council for the purpose of electing a Bishop Coadjutor for the Diocese, and to transact such other business as may be brought before them.

Said Special Council is called to meet in Christ Church, Fairmont, W. Va., on Thursday, May 31st, 1923, at 10 A. M.

WM. L. GRAVATT, Bishop of the Diocese.

DUDLEY BOGGER, President of the Standing Committee.

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Obituaries

Todd: Entered life eternal at her home in Smithfield, Isle of Wight county, Va., April 10, 1923, NANNIE SOUTHAL TODD, daughter of the late Nannie Southall and Everard Moore Todd. Born September 30, 1859.

"Tarry with me, O My Saviour! Lay my head upon Thy breast, Till the morning; then awake me! Morning of eternal rest."

LUCY CARTER BYRD.

LUCY CARTER WICKHAM was the daughter of Edmund Fanning Wickham, of Hanover County, Virginia, and Lucy Carter, of Shirley. She was born on December 27, 1834. In January, 1857, she married George Harrison Byrd. In October, 1867, Mr. and Mrs. Byrd moved to No. 69 Park Avenue, New York, and there she resided for the rest of her life. Mr. Byrd died on June 10, 1910. She is survived by two daughters, Anne Harrison Byrd and Mrs. Ellsworth Elliot, Jr., and three sons, Edmund Wickham Byrd, William Byrd and Francis Otway Byrd.

IN MEMORIAM.

There passed into eternal repose on the 20th of April, 1922, in Fredericksburg, Va., MRS. KENNETH BROWN (nee Miss Gladys Hogan), a perfect type of daughter, wife and mother, and of that heightened womanhood, bred in the simplicity and virtue of a Virginia home. A true gentle woman in the best sense, which implies not only gentle blood but a heart prompting kindly deeds, and a delicacy of conduct in all the affairs of her young life, for it was in the bloom of youth that the call came for her.

She possessed a bright mind and was gifted with rare talents, especially giving promise of unusual success in art. She was faithful in every relation of life, and her wonderful personality is a lasting memory. She was never known to speak unkindly of any one and it can be said "in her tongue was the law of kindness."

The last days of her life were smitten with weakness and touched with pain, and all that loving hearts and hands combined with medical skill could do seemed to avail nothing, yet she bore it all with a calm patience and an abiding faith, making it plain that "in these things we are more than conquerors." She was a communicant of the Episcopal Church and with Christian faith entered into a brighter world with the sweet assurance of a little child who goes home to its father. May God through His Holy Spirit bless the dear little ones left in

the home and make her pure and lovely life an inspiration to follow in the footsteps of the blessed Lord.

CORBIN GRIFFIN WALLER.

MR. CORBIN GRIFFIN WALLER, son of the late Dr. Matthew Page Waller and Mary Tazewell Waller, of Norfolk, Va., died in his home in Norfolk March 5, 1923, in the 64th year of his age. Mr. Waller was blessed with early Christian instruction and training and from his youth was "a member of Christ, the child of God and an inheritor of the Kingdom of heaven."

He was a communicant, vestryman and regular attendant of Christ Episcopal Church, Norfolk, a member of the Brotherhood of St. Andrew and a teacher in the Sunday School. He did what he could for the honor and glory of God, and for the benefit of his fellow men. Now his free spirit has gone to be with his Saviour, whom he loved and served, and with the spirits of the just made perfect.

He married in 1894 Ann Marshall Bryd, daughter of Captain Richard Corbin Bryd and Ann Gordon Marshall, his wife, of White Hall, Gloucester Co., Va. Mr. Waller is survived by his wife and five children, Sallie Tazewell, who married Mr. Luce, of Pittsburg, Pa.; Ann Bryd, who married Mr. Thomas Merrill Byrth, of Norfolk, Catherine Corbin, Fannie Bryd, and one son, Corbin Waller, Jr., now a student at the Episcopal High School near Alexandria, Va., where his father was a student in his youth.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

REV. E. E. OSGOOD. MEMORIAL.

Woman's Auxiliary of Emmanuel Church. The Woman's Auxiliary as a Handmaiden of Missions would speak of their beloved pastor as a Missionary.

For the past twenty years he has been the leader and director of mission work in this church. At home never sparing his strength, and doing in other parts of the Diocese, especially during the Nation Wide Campaign, the most intensive missionary work. The Auxiliary always looked to him for counsel and direction. His interest in Foreign Missions was well known—being called for service to two foreign fields. His intuitive perception of the requirements of others, combined with a ready sympathy, made him the friend and promoter of every good cause, however small or great.

To us especially dear were the Auxiliary days when after a quiet message from Mr. Osgood, or more often just a gentle knock, the door would open, and our dear Rector would walk in among us—sometimes with glad words of commendation for something he had accomplished in His name, sometimes to tell us of a new avenue along which we might be privileged to follow in His path, and sometimes with gentle, loving words to urge us on along the way that had no weariness for him, and which he trod until he has attained "unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

With sorrowing hearts we bow out wills to the Almighty Will, knowing our loved friend and pastor has entered into a glorious inheritance prepared for those who, like him, have fought the good fight.

May we follow in his steps, as he did in those of his Master, Christ.

HELEN N. MORDECAI,

BESSIE R. DUNN,

REBECCA JOHNSTON,

Committee.

March 25, 1923.

MRS. MARY MALTHANER AGTHE.

On Wednesday, the 18th day of April, 1923, at the Pines, the home of her devoted son-in-law, Mr. Rufus A. Hamilton, Beaver Creek, N. C., there "fell asleep" one of the loveliest Christians, MRS. MARY MALTHANER AGTHE, widow of Professor Frederic Agthe, in the 88th year of her age. She leaves two daughters, Mrs. Charles Breder, Sr., of Newark, New Jersey, and Mrs. Rufus A. Hamilton in whose beautiful home she spent the last four years of her long and eventful life, unable to take the wearying journey North, but ever keeping in mind the absent loved ones.

Mrs. Agthe was a devout and devoted member of the Episcopal Church and zealous in all good works and was admired and beloved by the entire community.

"Blessed are the dead who die in the Lord."

CHRISTIANITY AND COMMUNITY.

(Continued from page 11.)

rents for hotel parlors, have crowds to listen, and live in the announcement was made, whether these personal palaces.

Many inquiries went to the hotel owner immediately and congregations were to be permitted to rent the chapels, and

applications to rent a dozen were in hand within two days. The hotel owners were absent from the city, and the matter seems undetermined, beyond the statement first made that chapels are to be for the spiritual accommodation of hotel guests, and such others as desire to use them, and that at times services might be conducted in them by somebody.

CHURCH NEWS.

(Continued from page 16.)

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Conference and Mass Meeting for Men and Boys.

A Conference and mass meeting for men and boys of the Diocese was held in the Cathedral House and the Cathedral, Cleveland, on Thursday, April 12. The purpose of the conference, which was held under the auspices of the Dean and Chapter of Trinity Cathedral, and the National Council of Brotherhood of St. Andrew in the Diocese and the Cleveland Local Assembly, was to stimulate the interest of the men and boys of the Diocese in the task of the Church.

Supper was served in the New Amsterdam Hotel at six o'clock, when an address was made by Bishop Leonard. This was followed by meetings in the Parish House, with addresses on "How to Insure Man Power for the Church of Tomorrow," by Mr. Malcolm B. Vilas, of the National Council, Cleveland; Mr. Clarence W. Brickman, Field Secretary, of Chicago, and Mr. Franklin H. Spencer, of Philadelphia. At the meeting for boys the addresses on "The Boys of the Church in Training," were made by the Rev. R. V. A. Peterson, of St. James' Church, Cleveland; Mr. Edmund Dunbar, of Cleveland, and Mr. C. W. Brickman, Jr., of Chicago. Following these meetings an interesting and inspiring mass meeting was held in the Cathedral, with the Dean of the Cathedral in charge, and addresses by Mr. Robert H. Clark, of Cleveland; the Ven. G. F. Patterson, Archdeacon and Executive Secretary of the Diocese, and Dean White.

Personal Notes

Mr. Franklin H. Spencer, Associate General Secretary of the Brotherhood of St. Andrew, has resigned and on the first of May will become the Executive Secretary of the Missionary District of Oklahoma. Mr. Spencer will reside in Oklahoma City.

The Rev. Dr. Gilbert L. Pennock has resigned the Parish at Newton, N. J., in order to become rector at Hamilton, Ohio, with special duty at Oxford.

The Rev. William Brayshaw, of Darlington, S. C., has accepted a call to the rectorship of Westover Parish in Charles City County, Va., and will take charge on April 22. His address will be Roxbury, R. F. D. 2, Va.

The Rev. Samuel Tyler, D. D., who has been spending a year at Saranac Lake on sick leave, has returned to his parish—St. Luke's, Rochester, N. Y.—entirely restored to health, and officiated for the first time on Easter Day.

Miss Mary La F. Robbins, Secretary of the Church League of the Isolated, has been taken to a sanatorium in Asheville, N. C., in a serious condition. Miss Robbins has requested the Rev. A. A. Hughes, of Manheim, Pa., Treasurer of

the League, to act as Secretary pro tem, and he has consented to do so. For the present, all correspondence intended for the Secretary should be addressed to Mr. Hughes.

The Rev. Perry G. M. Austin, rector of St. Luke's, Kensington, Philadelphia, Pa., has accepted the call recently extended him to become rector of St. Luke's Church, Long Beach, Calif., but will not take charge until September 1.

Deaconess Anna L. Ranson, who has been in the Japan Mission Field for the past seventeen years, has accepted a call to serve in St. Matthew's Parish, Sunbury, Pa., the Rev. B. Talbot Rogers, D. D., rector.

The Rev. John R. McGrory has resigned the charge of St. Simeon's Church, Philadelphia, and accepted a call to become rector of the Church of the Holy Apostles, St. Clair, Pa., where he may be addressed after May 1.

The Rev. C. P. Willcox, formerly rector of St. James' Church, Cedartown, Ga., has taken up his new duties as rector of the Church of the Messiah, Murphy, N. C., in the Diocese of Western North Carolina.

ORDINATIONS.

On Sunday, April 8, in St. James' Church, Belleville, Kansas, the Rev. Vernon Alban Weaver, Deacon, was advanced to the priesthood by the Rt. Rev. Robert H. Mize, D. D., Bishop of Salina. The sermon was preached by the Ven. C. E. Maltas, who also assisted at the service. Mr. Weaver will remain in charge of the Mission at Belleville.

In the Church of the Ascension, Hickory, N. C., April 3, 1923, the Rt. Rev. J. M. Horner, D. D., Bishop of the Diocese of Western North Carolina, ordained to the diaconate Edward Jerome Pipes, presented by his rector, the Rev. S. B. Stroup.

In Grace Church, Elmira, N. Y., on Saturday, April 7, the Rt. Rev. Charles Fiske, D. D., Bishop-Coadjutor of the

Diocese of Central New York, ordained to the diaconate Bliss Everett, a member of that parish, and Hall Pierce, of St. Peter's Parish, Auburn, N. Y. The Rev. F. T. Henstridge, rector of Grace Church, preached the sermon, and presented Mr. Everett, while Mr. Pierce was presented by his brother, the Rev. Roderic Pierce, rector of St. Paul's Church, Endicott, N. Y.

On Friday, April 6, 1923, Arthur G. W. Pfaffko, a graduate of St. Stephen's College, and a member of the graduating class of the General Theological Seminary, was ordained deacon in St. Peter's Church, Manton, R. I., by the Bishop of the Diocese of Rhode Island, the Rt. Rev. J. DeW. Perry, D. D. The candidate was presented by the rector of the parish, the Rev. A. E. Carpenter, and the sermon was preached by the Ven. William Holden, D. D., archdeacon of Suffolk. Mr. Pfaffko will serve the missions of St. James, Brookhaven, and St. Andrew's, Yaphank, Long Island.

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